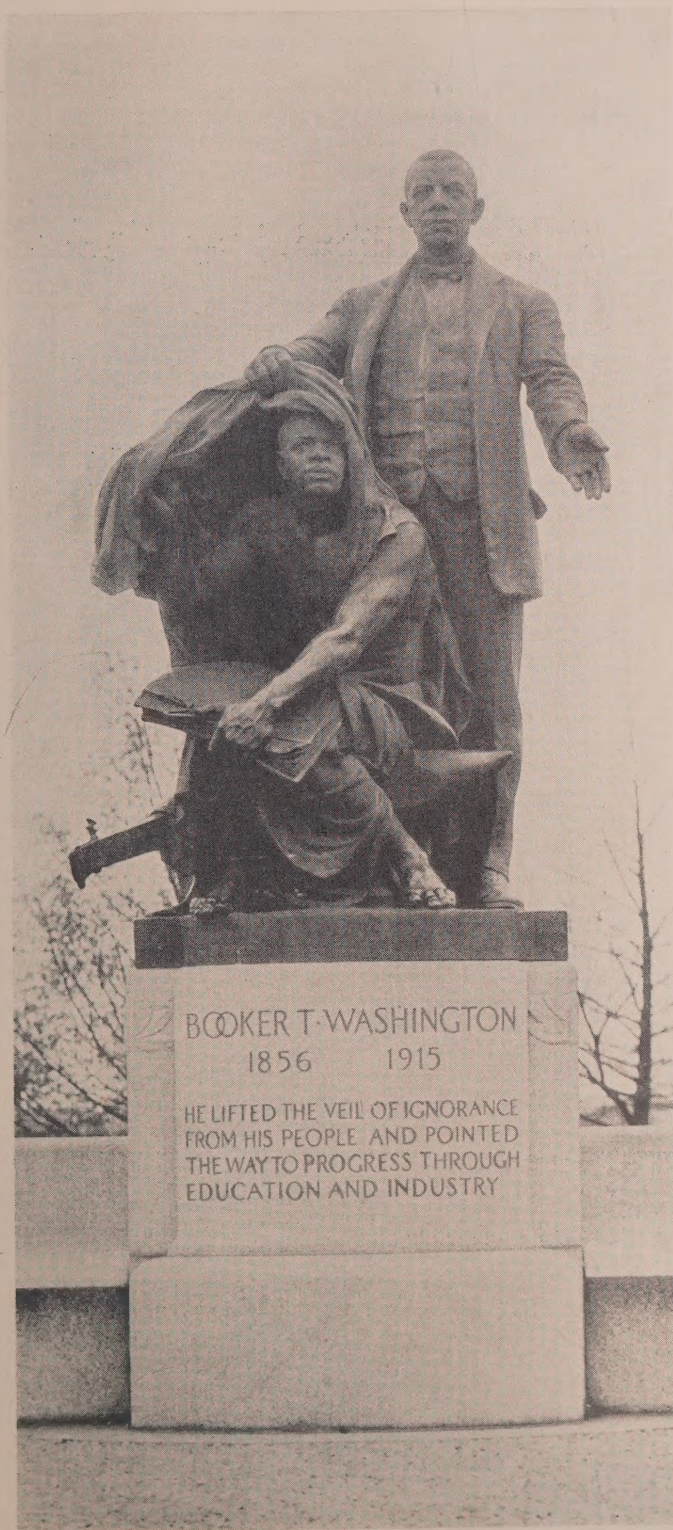


WORLD CALL

*"We Shall
Prosper in
Proportion
as We Learn
to Dignify
and Glorify
Labor

... and
Put Brains
and Skill
Into the
Common
Occupations
of Life"*



In This Issue

*Pioneering
on
American
Social
Frontiers*

*The Negro
and
Hard Times*

*The Rural
Church*

*Issues at
Indianapolis*

*Spanning
the Century*

SEPTEMBER 1932

PRICE 15 CENTS

Labor Sunday Message, 1932

*(Prepared by the Commission on the Church and Social Service
of the Federal Council of the Churches of Christ in America)*



ON LABOR SUNDAY, as on Christmas, the churches of Christ repeat the promise of peace on earth, good will to men. They seek to interpret for themselves and the world what this gospel of good will implies for our industrial civilization. On Labor Sunday as on Easter Sunday, the churches acclaim the living Christ and declare that His spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

THE TEST OF AN ECONOMIC SYSTEM

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

Religious prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm and office, and of those, on the other hand, who, by inheritance, or privilege of ownership, or speculative investment, derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the Kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for underpaid, irregularly employed workers, crowded in unsanitary tenements, shacks or company houses, exposed to the constant fear of sickness

unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for all if the organization of production and distribution were directed toward that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it untouched is neither sound statesmanship nor Christian good will.

SCIENCE AND RELIGION POINT THE WAY

It is becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish sufficient purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World co-operation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.

The method whereby a just, brotherly and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political movements—to accomplish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the Kingdom of God, are intelligent planning and direction of industry, credit and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; co-operative ownership; and social insurance against accidents, sickness, old age and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility of privileged classes to cooperate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV

SEPTEMBER, 1932

Number 9

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Thank You!

Our friends will be delighted to learn that the latest figure on the Friendship Subscription Clubs is two hundred and ninety-four clubs with a total of 1667 new subscribers. This does not count renewals.—Circulation Dept.

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The First Page

HOME MISSIONS is our story in this September number.

ON THE campus of Tuskegee Institute, famous Negro school in Alabama, stands a statue of Booker T. Washington, outstanding educator of colored youth. Our cover illustration is a picture of this statue, generously supplied for our use by Tuskegee Institute.

OUR leading article sets forth the strategy of our home missions forces in their intelligent and determined drive to Christianize America. In view of the fact that one of the neediest mission fields in the world is right here in our own land, it deserves careful reading.

LORD BRYCE said that, the American Negro in the first thirty years of his freedom made greater advances than were ever made by any other race in a similar period. In this issue one of the leading women of our communion tells how "hard times comes a knockin' at de do'" of Negro homes in one of our great cities.

THE sudden death of the revered Dr. Medbury threw the mantle of leadership for the coming International Convention across the capable shoulders of Homer W. Carpenter, pastor of the First Christian Church of Louisville, Kentucky. His article on the spiritual issues to be met in Indianapolis sets a high standard for the coming assembly.

IT IS unusual that we are able to present in one issue two of the outstanding missionary statesmen of America. Samuel Guy Inman is a leading authority on South America. Kenneth Scott Latourette knows more about Christian missions in China than any other man in this country. Their articles speak for themselves.

The October issue of WORLD CALL will be devoted to the needs and opportunities of the Local Church. The story of some of our churches which are this year celebrating their centenary will appear. A leading pastor deals with the spiritual issues involved in the difficult problems of church financing. There will be more about the Indianapolis convention.

THE MAIL

Sir: I read with great interest and pleasure your first issue as Editor of the WORLD CALL. I was delighted with its appearance. The articles seemed to me exceptionally good. I want to congratulate you.—*P. A. Wood, President Meigs Publishing Company, Indianapolis.*

Sir: I am more than pleased to know of your appointment as editor of WORLD CALL. I wish you every possible success in your new post.—*J. Warren Hastings, Savannah, Georgia.*

Sir: I am sending you two renewal subscriptions, my first contribution as WORLD CALL secretary. We wish you every success and want to help in every way we can.—*Mrs. Virgil Peringer, Bellingham, Wash.*

Sir: I see by the papers that a lot of our foreign missionaries are coming back because we ain't sending them enough dough. . . . Every once in a while somebody will say, "Well, why don't they do something for this country?" The way I got it doped out, that's just what they have been doing. . . . It was because a missionary rode a bicycle in China that today that country is taking nearly our entire output, on account of their streets being too narrow for Fords. . . . Russia don't let 'em in. They're scared, I guess. Shucks! One little skinny missionary with a safety razor would, like

as not, start 'em shaving off that spinach and that would remove half the Red Menace."—*Dana P. Eicke, Stockton, California.*

Sir: I am enclosing herewith check for fifteen dollars. Please send WORLD CALL to the following people. . . . I decided I would subscribe for these women, all of whom are active in our missionary society, but who lack the necessary information. I believe it is money well spent. If possible I would like these subscriptions to begin with the August issue, as that is such a fine number. C. M. Yocum's article alone is worth as much as many missionary sermons would be.—*A Friend.*

Sir: It is a tragedy to read your militant editorial about championing justice and marshaling righteousness against the oppressor and then failing to live up to your words. I admire a man who practices what he preaches! To what shall I attribute your callous indifference to the martyrdom of the Armenians? I will be charitable and attribute your attitude to your sheer ignorance of the facts. . . . Ah, the tragedy of ignorance!—*R. Lion, Fort Worth, Texas.*

Sir: I hope you will not overlook Virginia when you feature the Centennial churches. During 1832 about twelve churches were planted in Virginia, the majority of which are great and strong country churches. There is no single church in the Brotherhood that has made a larger contribution to history than has the great country church of Smyrna in King William County. The Disciples of Christ in Virginia during the first fifty years of our existence have given as many national leaders to our Brotherhood as any other section. Best wishes.—*John A. Tate, State Secretary, Virginia.*

WORLD CALL

VOLUME XIV

SEPTEMBER, 1932

NUMBER 9

The Country Church

THE present situation among rural churches is a national scandal and a colossal tragedy. Everybody knows that thousands of communities are over-churched while whole areas are untouched; that churches which have a legitimate place in needy communities starve while competitive denominationalism pampers churches long dead; that the rural ministry, with shining exceptions, is discontinued and inadequately trained. It is no secret that rural churches commonly have flimsy buildings, and no adequate program of religious education. It is everywhere charged that they are failing to meet the needs of shifting rural populations, and that they usually have little appreciation of social and cultural development as necessary to the abundant life.

BUT there is another side to the picture which is not so well known. In every state in the union congregations have triumphed over the identical conditions which have elsewhere brought ruin. No panacea has been employed. They have met conditions as they found them. Where churches were dying because of shrinking rural population, parishes were reorganized. Where there was duplication of work in some places and neglect in others, responsibility was reallocated by agreement. Over-churching has been successfully overcome by wise cooperation and the exercise of the simple New Testament spirit of mutual respect and Christian love. Pastors, trained for the rural ministry and alive to its tremendous opportunities, cease from absentee "sermon peddling" and walk in the footsteps of Jesus who carried his healing word to all the villages of Galilee.

In these days when thousands of churches are fighting a losing battle for existence, it is worth while to study these country churches which have quietly, without fanfare of publicity, risen in their communities to the place where the people refuse to dispense with their full-time service. In every case they have recognized that they were faced with a new day. They have adapted their methods to rural people who

have had their horizons lifted by the automobile and the radio. They have capitalized an awakened community conscience to tie up personal righteousness with social need. They have insisted that wholesome recreation, economic well-being, a high level of general education, and sound bodies were a necessary part of their concern. They have linked together social service and worship, teaching and preaching, individual redemption and community welfare. They have gone in and out among the people as one that serves.

ONE of the most heartening signs of these times is the interest which the "strong church at the center" is taking in the spiritual needs of the surrounding countryside. But this problem is not one which can be solved from the outside. Strong churches can and must help if worthy weaker churches are to survive these critical days, but the final solution does not lie in their hands. When the church as a whole awakens to the peril which broods over its great rural source, it will provide the best possible training for the rural ministry of the new day and it will intelligently and prayerfully mobilize the demoralized lay forces of rural Christianity. The final solution lies in their hands.

The name "pagan" comes from the Latin word meaning a countryman. The next decade will decide whether wide areas of our rural life shall lapse back to paganism as country and village children grow into maturity in spiritual illiteracy. Is it not high time, therefore, for all who call themselves Christian to put aside creeds and shibboleths which have all the false sanctity of creeds and rally around those Christ-led men and women in every community who dream of the day when all who love the Lord in sincerity and truth shall be united in one fellowship of Christian love? Have we no ears to hear that tall son of the villages who is still saying, "Lift up your eyes, and look on the fields; for they are white already unto the harvest"?

From the Church Kitchen to Next Winter

DURING the summer the churches of Morgantown, West Virginia, have put their kitchens at the disposal of the families of the unemployed. Farmers, the state department of agriculture, and orchard owners contributed vegetables and fruits that otherwise would probably have gone to waste, and more than six thousand quarts of apples, apple butter, and tomatoes were canned. Two hundred bushels of apples were dried and scores of families were enabled to lay up food against next winter's need.

There are hundreds of churches throughout the country which can follow the example of Morgantown. There is still opportunity during September and October for much to be done in this good way.

Rumors of prosperity should not blind us to the bitter fact that there are millions of people still out of work, that most of them have long ago exhausted their reserves and the reserves of their families, that local relief budgets are depleted or gone, that the federal relief funds cannot stretch over the whole country. There is therefore every prospect that next winter will be one of unprecedented suffering. Churches can render a service which will not be forgotten if they will find men who will furnish surplus products to can, then seek out the people who need that food, then bring them all together in the church kitchen.

Nestor

THIS autumn B. A. Abbott, editor of *The Christian-Evangelist*, rounds out fifty years in the ministry of the spoken and the written word. Through the swift changes of a remarkable half century, he has rendered important service in his leadership of influential churches in Baltimore and St. Louis, and in his sixteen years of editorial guidance of *The Christian-Evangelist*. As he passes this significant milestone, Dr. Abbott is like Nestor, the revered warrior of the *Iliad*, whose fame as a counsellor became immortal because he refused to permit advancing years to keep him out of the armies that marched on Troy. We extend our congratulations to one who has seen so much of life without losing his zest for living, and attained ripe experience without losing his faith in youth.

Prophetic Publicity

NEW YORK, the birthplace and the burial ground of so many promising ideas, has launched another which we hope may withstand the climate for a good while. Under the name of the "Church Publicity Movement" a group of people propose to publish weekly articles on the usefulness of the church to the nation. They have secured a number of citizens of national reputation to write articles and will secure others. Newspapers and press associations have promised publication. The articles will be syndicated throughout the daily and weekly newspapers of the nation.

As with other great ideas, this one is so simple that one wonders why it was not thought of sooner. We might have thought of it sooner if we had known what is going on in Japan.

The Christians of that enterprising country have for years systematically been cultivating the eagerness of the newspapers for live copy. Now there is a newspaper evangelism association, and great papers like the *Osaka Mainichi*, with its million readers, carry regularly the news and opinion of the religious world.

Japan has gone one step farther in its *Christian Graphic*. This is a picture weekly, printed in rotogravure, which uses the potent

language of pictures to preach the gospel. When will some Christian newspaper man give America a *Christian Graphic* as a wholesome antidote to the poison of the syndicated comics and the sex magazines?

We Invite You to Lunch

ONE of the memorable occasions of good cheer at the International Conventions is the WORLD CALL luncheon. Each year this is one of the largest of the informal gatherings of the Convention. For this reason people who have looked forward to it have sometimes had difficulty in securing tickets, and the last-minute rush has taxed the capacity of the committee to accommodate our friends. To eliminate as much of this as possible, we have this year secured one of the largest and most accessible banquet rooms in Indianapolis, and we are arranging to sell tickets early. Plates will be only fifty cents, at the Columbia Club on famous Monument Circle, at noon on Saturday, October fifteenth. "We'll be seeing you."

The United Christian Missionary Society

requests that

September Twenty-Fifth
Nineteen Hundred Thirty-Two
be set aside as

Church Erection Sunday

A day of preaching on a cause
A day of offerings to support that cause
Suitable materials are being mailed to preachers

Pioneering on American Social Frontiers

By GRANT K. LEWIS¹

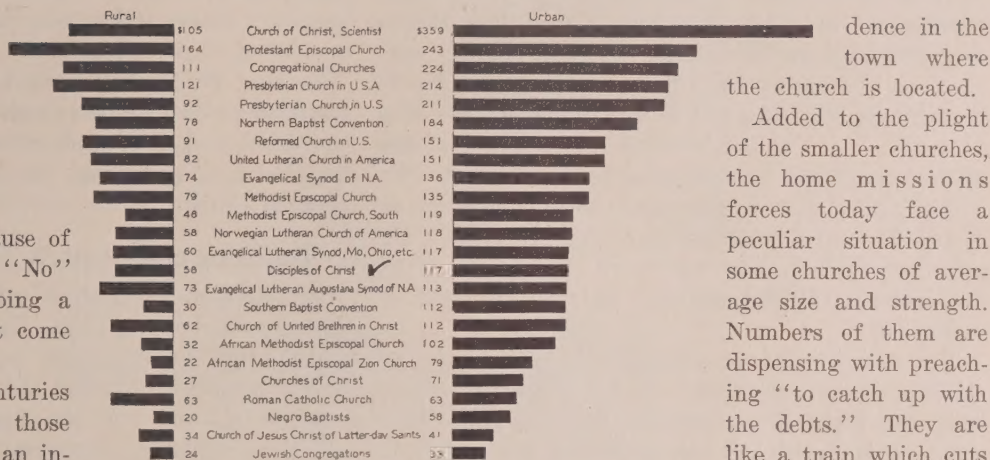
A GREAT builder was hard at work on the wall of the capital city he was restoring. Friends came begging him to abandon his task because of the fearful obstacles. "No," he replied, "I am doing a great work. I cannot come down."

During the long centuries since Nehemiah spoke those words they have been an inspiration to men engaged in high endeavor. In this day, when difficulties crowd into every enterprise, they are especially an incentive to pioneers on American social frontiers. If there is one land which must more completely be gained and held for Christ, America is that land. In the strategy of the Kingdom, America holds a key position. So today, in the face of unprecedented obstacles, the home mission workers of the Disciples of Christ are saying, "I am doing a great work. I cannot come down."

The statesmanship of Kingdom-building defines several definite areas as the responsibility of home missions. These are areas of life, not of geography. A swift survey of the staggering responsibilities we are still carrying, after every possible cut has been made, will show how great is the enterprise in which our brotherhood is engaged.

Shepherd of Small Churches

Of the more than nine thousand churches which the Disciples' year book lists, 65 per cent are rural. These churches, which are the backbone of our brotherhood, are suffering most from the present crisis. If they are not befriended, many will surely die. What this means can readily be grasped when it is said that in eight of our great central states, four out of five of our churches fall into this class. In several states more than one-half of the churches are in the open country or in villages of less than five hundred people. More than one-fourth of them have no regular preaching and another fourth have only quarter-time preaching. Few of the "quarter timers" have ministers in resi-



Value of church edifices per member²

dence in the town where the church is located.

Added to the plight of the smaller churches, the home missions forces today face a peculiar situation in some churches of average size and strength. Numbers of them are dispensing with preaching "to catch up with the debts." They are like a train which cuts off the engine in order to climb a hill. They

too need help, but of a different kind. Our task is not to supply them with money, but with vision and courage.

THE pastor and board of "the strong church at the center," are in positions to do more than anyone else. If the county seat church will learn to think of the county as its parish, we can soon "come to grips" in this struggle for the life and ministry of many worth-while churches. A friendly visit to a small discouraged group works wonders in stiffening morale, stimulating effort and kindling the fires of faith and devotion. When needed, "pastoral units," "larger parishes," or some form of united religious work can be formulated that will greatly strengthen the Kingdom of God in communities where decrepit churches have come to be a byword.

These smaller churches do not need appropriations so much as help from the outside. They need encouragement, stimulation and direction. Perhaps some of them should be razed, others consolidated or co-ordinated. Many of them have gone to seed on congregational independence. They may be inclined to resent "interference" especially by a "secretary," who they think only wants their money. Alas, this is too often true. But disinterested interest and help they will welcome, especially from those in whom they trust. Here is an open door for "the strong to help bear the burdens of the weak."

¹Secretary, Home Missions Dept., U. C. M. S.

²Used by permission, Institute for Social and Religious Research. From *The U. S. Looks at Its Churches* by Luther C. Fry.

The Passion for Evangelism

Home Missions has definite plans to aid and abet the cause of evangelism among our churches. Our budget provides for this. The Home Department, through Jesse M. Bader, has for years taken a worthy part in stimulating and guiding our ministry in this fundamental enterprise. In cooperation with the National Association of Evangelists and with other agencies, we will continue to help by providing leadership and speakers for district, state and regional conferences. Evangelism will have emphasis in our religious press, literature and church calendar. For this year, Mr. I. J. Cahill will carry responsibility in the Home Department for this service to the churches. We will also participate in the conferences for Evangelism of the Federal Council of Churches. In these days people everywhere have lost heart. The gospel alone can restore shattered morale. This is the work of evangelism.

The maintenance of pastors and evangelists in states and provinces where our church constituency is small has always been a major function of Home Missions. This service has a large place in our work this current year. In 24 states and 7 provinces, 112 pastors, 8 evangelists, and 12 state secretaries would not now be rendering their important and varied ministries to the churches if financial help were not assured from our funds. And these funds are nowhere expended in "wasteful, competitive, denominational rivalries." We are not spending our limited Home Mission funds in over-churched communities. In all these fields our right to "a place in the sun" is recognized, and there are good prospect for developing self-supporting churches.

Christian Leadership for Whole Communities

In some places our home missionaries provide the leadership for entire communities in their religious worship and work. Pleading for Christian Unity and emphasizing the catholicity of the Christian faith and life as our movement does, we are eminently successful in satisfying the requirements of a community-wide church. Alert communities in these days demand an

inclusive leadership. Our missionaries minister to a score of settlements in Fayette and Green Counties in Pennsylvania on this basis.

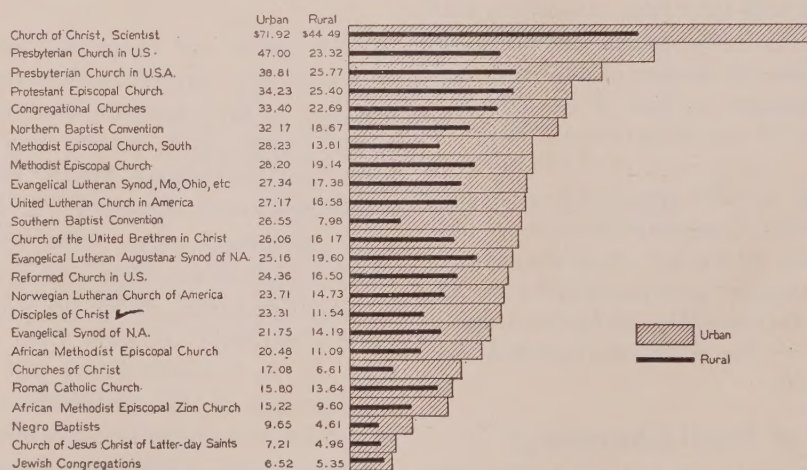
At Beech Bottom, West Virginia, W. D. Van Voorhis and wife are conducting a notable work of this type. The time is ripe for much noble experimenting in coordinating and uniting the divided adherents of Christianity, particularly in small communities where a decrepit denominationalism has resulted in "the scandal of Christendom."

So also, W. N. Armstrong and our missionaries to the impoverished French people in Louisiana enjoy the confidence and cooperation of entire neighborhoods in their work of preaching, helping, and healing in the name of Christ.

Building the Church Through Schools

A Christian civilization cannot be built upon ignorance and superstition. The little red schoolhouse and the little brown church are elemental parts in the development of Christian America. When modern missions realized that the Appalachian ranges contained a population of purest Anglo-Saxon extraction of a million or more souls, too impoverished to maintain schools and churches, they set themselves with zest to the task of teaching as well as preaching. For more than two generations the great home missionary societies have been pouring a wealth of money and life

into these mountain communities with astonishing results. These mission schools have transformed whole populations. Their graduates have become leading citizens. Gradually, if tardily, the states have extended the public school system into these regions. With



Expenditures per adult member¹

the coming of state aid, the church is withdrawing from this work. The Disciples have already relinquished two such schools—Beckley, West Virginia, and Morehead, Kentucky. We no longer operate a grade school. We continue to help high schools at Livingston, Tennessee and Hazel Green, Kentucky. As soon as conditions permit, these also will be relinquished. This work for Christ and the church has been preeminently successful. Home Missions has no greater achievement than its "Mountain Schools."

(Continued on page 20.)

¹Institute for Social and Religious Research.

The Negro and Hard Times

By LEILA AVERY ROTHENBURGER¹

AN EPIC of hunger is being enacted in our alleys. When I became aware that brown hands daily were lifting the cover from my garbage pail, I began to follow a few of the actors. The trail led from my refuse box to the city dumps, up and down wretched streets, to employment and charity centers, to soup kitchens, and finally to Shanty Town. Why go to China to see poverty? The scavengings scooped up in the wake of ocean liners by the river people of China are appetizing compared to those from American garbage pails and city dumps. Having seen both, we have no hesitancy in choosing the former.

What we call a depression is the normal condition of life for the Negro. We are not blinking the fact that now times are extremely hard for many in all classes, but the double thonged whip of economic unfairness and racial prejudice is driving the Negro relentlessly into the pit. In depression he is the first to lose his job and the last to be reemployed.

The city of my habitation is one of the centers of Negro concentration. Daily a black army scurries from the Negro belts northward to the "best residential districts." When the depression hit the well-to-do the first move was to cut down the hours of employment of the Negro help. In normal times the only free employment agency for these people places from fifty to seventy-five women a day in jobs. They were paid two dollars and a half a day plus car fare. Now only six or seven a day are employed. Checking one week in July we find one woman sent out on Monday, six on Tuesday, seven on Wednesday and Thursday together, three each on Friday and Saturday. The number of applicants ranged from forty-five to sixty-nine per day. Patiently they sat hour after hour hoping for work. After watching a group of twenty that had waited three hours, we approached to inquire how much work each had had during the month. One had secured one day; two reported two days each; the others shook their heads and whispered, "Nothing."

Most of these seekers have hungry children at home so they beg for work at any price. What shall be

done in the face of such a situation? To lower the daily wage is helping to force the Negro into a still lower economic stratum. For years this agency has helped to train women so that when it asks a good wage it sends out an A class woman. Its patrons, in spite of severe criticism, have favored an emergency rate of one fifty per day plus car fare. In the face of starvation they cannot withhold a half loaf because they have no whole loaf to give.

From the many families we visited let us choose one typical case. The M. family consists of father, mother, grandfather and seven children. For years the father worked for the ———— railroad but was laid off a year ago. The mother does washing and now averages one day's work per week at two dollars. The father is now working for the city, in return receiving a basket of groceries each week. This means that a family of ten has one basket of food and two dollars a week to live upon.



"Shanty-towns" are growing swiftly these days

Like most Negro families they pay an exorbitant rent. In prosperous times the father has one chance to secure employment against the white worker's fifteen chances. Who can compute what his chance is today? The mother of this family faces a mental breakdown through worry because she cannot secure more work.

Class A women, who because they are such excellent workers are able to procure steady jobs, soon break. The white woman who now can have but one day's help in seven naturally wants all she can get in that day and just as naturally she wishes the hardest tasks done. She does not realize that every other woman who employs this helper does the same. The result is that unconsciously we are forcing her into a vicious circle of overexertion that means wrecked health in a surprisingly short time. Overworked mothers, underfed children, poor housing—three evils always present in Negro communities—are reaching the maximum under the depression.

"The rent man is looking me in the face right now," comes the cry of distress. As we go in and out of the homes, many without toilets, water connection or gas, we learn the bitter struggle "not to

¹Wife of the minister of Third Christian Church, Indianapolis and outstanding exponent of interracial cooperation.

get one month behind." When that happens it too often means eviction.

Eviction takes us to Shanty Town. Last Winter eight Negroes who had been sheltered by the Colored Y. M. C. A. (term borrowed from telephone directory) moved down to the river bank where they constructed a shanty of picked-up boards, boxes and old tin. The shacks now number seventeen. One is surprised at their interior cleanliness and order. Poverty and dirt are usually pals. When a man has no money for food we surely cannot expect him to use his first coppers for soap. In the case of Shanty Town, however, the aforesaid Y. M. C. A., an institution that now houses on the average thirty homeless men a night, has supplied soap and a brotherly interest. The municipal soup kitchen doles out bread and soup.

The labor and ingenuity necessary to construct Shanty Town are proof that these people are not shiftless. They are victims of a social order that has failed. Unemployment is but one indication of our maladjustment. Shanty Towns as they exist in various municipalities are a terrible indictment of our "civilization."

In a day's round of home visitations only two men were found who had jobs. One of these in prosperous times had no difficulty in making fifteen dollars a week; now he seldom makes ten. There are thirteen in the family; the rent is fifteen dollars a month for a house with no gas or toilet connection. The other man had worked two days in the month but had not been paid the four dollars earned. He had a wife and five children living on this expectation plus a basket of food from the city each week.

Within the month I have purchased at my front door about everything from a drain cleaner to phonograph needles. When the Negro loses his job he cannot make shift in this manner.

Few whites realize how implacably even the shadow of death now rests upon the Negro. However pitifully poor he may be, the Negro will go hungry a bit longer to scratch together the "little piece" for the insur-

ance man. The housing conditions under which vast numbers are forced to live help to increase the death rate. Our refusal to grant the Negro hospitalization still further enhances the danger of his existence. As a self-respecting being he has a constant horror of the potter's field. So, in spite of hunger's pinch, he takes out insurance against the day of sickness or death.

Food, rent, insurance are the great triumvirate of need that keep the Negro constantly harried. The depression for us will pass; it is a continuous state for him. From 1920 to 1929 we whites went to an unprecedented peak of prosperity. While part of his group in this period made some progress in the mechanical industries, the Negro was losing ground in all of his traditional trades. Then came the slump when for the first time we all felt something of what the Negro has constantly to endure. Will we remember this when our skies are bright again?

Negro Achievements

"During the sixty or more years that the Negro has been free, what has he achieved?"

"Just after the Civil War, Negroes owned

about 12,000 homes, 20,000 farms, conducted about 2,000 business enterprises, and were said to be worth about \$20,000,000. Now there are 700,000 who own their homes, 1,000,000 who operate farms, 70,000 who conduct their own businesses, and the Negro has accumulated property worth over \$1,800,000,000. Seventy-three banks in the United States are owned by Negroes, and . . . 218,612 farms. . . . In 1863 there were only two newspapers in the United States published by Negroes; today there are 220. In addition there are 70 religious periodicals, 85 school periodicals, 30 fraternal organs, and 7 general magazines published by Negroes; today there are 220. In addition Negro colleges, professional schools, normal and industrial schools. In the religious field in 1860 there were perhaps 1,000 church buildings. In 1916 there were 37,371 church buildings with an estimated value of over \$86,000,000."—Jerome Davis, in *Introduction to Sociology*, by Davis and Barnes, page 853.



Typical Negro houses. Unsanitary and ill kept, they rent at exorbitant rates. What can municipalities responsible for conditions like these expect from the children that grow up here?

Hail to Youth!

By H. O. Pritchard¹



Main Building, Bethany College

ONE of the most beautiful and beneficial services of the year in hundreds of our churches in recent years has been on Go-to-College Day. This day was observed usually on the second Sunday of September. Its purpose was to recognize, honor, encourage, and bid Godspeed to the young man and woman of the church who were entering college. The day offered a remarkable opportunity to every wide-awake pastor to use his young people, to tie them closer to the church, and to give them inspiration for their year's work. It also offered an unusual occasion for the minister to awaken in the boys and girls of the congregation ideals, ambitions and choices with respect to life tasks, and the preparation for the same. Go-to-College Sunday was initiated and fostered by the Board of Education.

Two years ago it was thought advisable to widen the scope of the day and enlarge its usefulness by making it Youth Day. It had been recognized all along that there are a great number of our churches from whose membership no students go to college. Yet in these same churches there are a great many young people who should be awakened to self-improvement. There are others who are ambitious to go to college but for whom the way seems to be closed. Therefore, in order to induce every church, large or small, in city or in open country, to use this opportunity to inspire and encourage its young people, the day was changed and broadened by making it Youth Day instead of Go-to-College Day. The date of its observance, namely, the second Sunday in September, remains the same.

While the day has been thus widened in extent, its essential purposes have not been changed. Nor is there any intention to discourage congregations which have young people in college from still making it Go-to-College Day. In fact there is every reason why

it should be so observed. On the other hand, it gives churches which may not be so fortunate as to send students to college an equal chance to remember and use their young people. This is especially important this year when hundreds of young people throughout our nation may be compelled to defer their college education for the time being. Here is a great opportunity for the preacher to bring hope and courage to these young hearts and to keep the fires of aspiration burning in their youthful breasts. There is no way of measuring the good which can be accomplished.

By using college pennants for decorations, by having young people take part in the church program—in some cases furnish all of it—by having a choir made up of the high school and college youngsters, by having special music—perhaps some college songs which are suitable—and in various other ways the day can be made a high point in the yearly calendar of the church. The interesting thing is that the older people of the congregation will receive as much enjoyment and help as the youngsters. No pastor should neglect or overlook this day with all its opportunities for good. The Board of Education will be glad to furnish helps and suggestions for the day's observance free of charge to anyone who will make request for the same.

“Would it be wildly irrational to dream of a college that should live, move, and have its meaning in the hypothesis that there is a God? . . . Such a college would neither imitate other academic institutions, nor be beholden to the church of yesterday, but only to the church that is engaged in transcending its yesterday by repentance and reconstruction . . . Religion would not be an appendage of academic interests, . . . nor would religious thinking continue to be on the defensive, for the whole enterprise would be inherently and aggressively religious.”—*Coc.*

¹Secretary, Board of Education, Disciples of Christ.

The Country Church and Rural Reconstruction

By C. M. FORD¹

THE greatest discovery the church has made thus far in the twentieth century is that there are a billion people living in rural villages and in open country. For fifty years the emphasis in religious work has been on saving the city. In cities the greatest churches have been built, the greatest leaders have labored, and the greatest share of home missionary money has been spent.

But a new day has arrived. Realization that more than half of the people in the world live on the land has brought with it a new conscience. The churches and the ministers which seek to serve one thousand rural millions are recognized as of equal importance with any other religious force in the world. Their gigantic task of Christianizing the social, economic, and educational life of the rural half of humanity is seen to be fundamental to the evangelization of the world.

Although the church is now giving belated recognition to its neglected responsibility for preaching the gospel to the village and farm folk of all the continents, the working out of the details by which a more effective service may be rendered has been too slow. Rural church work has not had sufficient representation on the national councils of our churches. In one large southern denomination there are only four ministers or laymen of rural churches on national committees whose total membership is two hundred and eighty-four. A similar situation is found in most other communions, including the Disciples of Christ. How many ministers and laymen of rural churches have appeared on the programs of the national conventions of our brotherhood in the last twenty years?

Our topic is not intended to suggest that the rural church has a peculiar religion to preach. The message of Christ is the same to all people. His church universal must proclaim the reality of God and the sonship of Jesus Christ. She will make clear that the three fundamental laws of the Kingdom of God are service, sacrifice and love. She will point out that the field is the world. She will not let men forget

that the goal is to win all men, rural and urban alike, to the discipleship of Jesus Christ. The rural church will plan her part in the task, however, with the thought in mind that agricultural environment, daily tasks and living conditions influence the thinking and attitude of people. She will take advantage of this psychological fact to make clear the message which Jesus Christ has intrusted to her for the people of rural communities of the world.

An adequate Christian approach to the rural billion must be artistic, appreciating the beauty and significance of rural life; scientific, finding and facing the facts of the many-sided science of agriculture; and constructive, making wise use of practical methods to solve community problems.



There is only space to illustrate the first of these approaches, namely, the artistic. This the writer frequently uses in his country parish in Virginia. Art lends itself in the most effective way to teaching the great truths of religion. It is a universal witness to the reality of God.

Art is the application of the principle of beauty to everyday life. As faith is the substance of things hoped for, so beauty is the substance of things achieved. To gather a group of people together and show them how some sensitive soul has found surpassing beauty in their own landscapes is a spiritual service of importance. It is an obvious way to make familiar flowers and growing crops preach sermons leading men to faith in God and to desire to live more beautifully where they are. "Spring," by Corot, illustrates the point. "Here is the grass full of flowers, a pond full of water, trees full of leaves, misty air full of morning sunshine, children full of joy, all groping above for light."

The farmer must realize his place in God's world. He must feel his partnership with the Father if he would know him. We preach this from the pulpit, but why not let the artist add his effective sermons also? How well Jacque teaches the spiritual meaning of common farm life in the "Sheepfold." He says in this painting, "Without the shepherd's forethought

(Continued on page 12.)

¹Minister of Bethphage and Gilboa Churches, Virginia.



Homer W. Carpenter

Issues at Indianapolis

A Preview of the Coming Convention

By HOMER W. CARPENTER¹

THE interest of a great Brotherhood is increasingly turning toward Indianapolis and our coming International Convention. Everywhere one finds a deep and anxious concern about the

character of this gathering, its personnel, its program, its mood and its objectives. As Disciples of Christ, what shall we have to say to each other and what shall we say to the world, in such a time as this?

The conviction is inescapable that no convention in our history has faced more major issues than the convention of 1932, nor has Christianity, in centuries, been confronted by a more strategic and commanding opportunity than now.

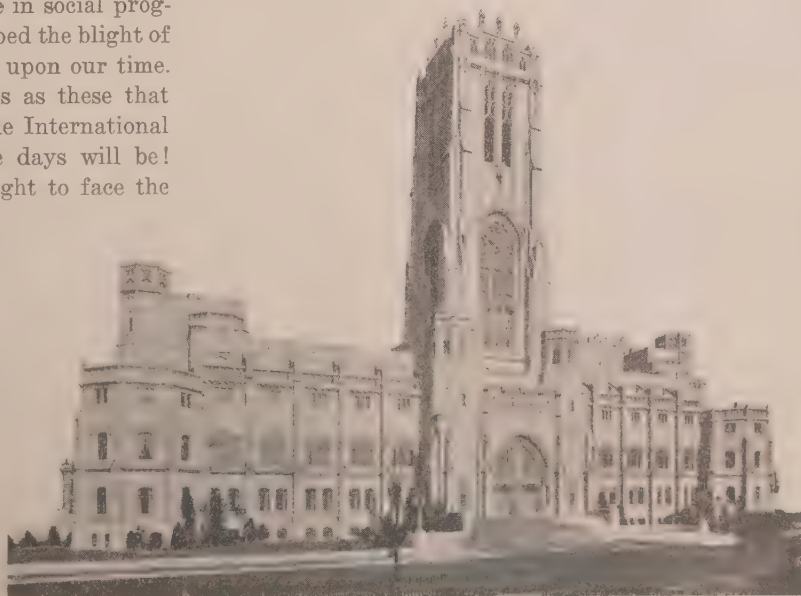
There are many indications that, in our human progress, we are in between the closing of an old epoch and the opening of a new. Such periods are always perilous as well as prophetic. It is a time when multitudes are bewildered and uncertain. For many, it is a time of lost landmarks. Our old sense of comfort and stability and at-easeness in Zion (and out of Zion) has been rudely shaken up. Men are widely conscious of the fact that we have now more of the essential materials out of which to build a great civilization than any other generation in history, but the average man doesn't seem to know what to do about it. Many of the intellectuals of our day, under the shock of the collapse of secularism, have lost confidence in social progress. Not many of us have entirely escaped the blight of the mood of defeatism which has fallen upon our time.

It is in the midst of such conditions as these that the Disciples of Christ will go up to the International Convention. What fateful days those days will be! With what unsparing frankness we ought to face the issues of those hours! With what discerning sanity we ought to interpret the signs of the times for our people! With what a heartening spirit of unity we ought to readjust our lines for a new advance! With what unshaken confidences we ought to match the message of our God against the needs of a disillusioned and distraught world which blindly gropes among its shattered idols of materialism!

Let us not mistake. The campaign for God has not been lost. There is only a lull in the battle for the reforming of our lines and the restudy of our strategy. In the midst of inevitable reappraisements and readjustments the Church of Christ holds the most strategic position in our modern world. In the light of these facts, the objectives of the coming convention should be rather obvious.

The Finding of Prophetic Leaders

The Indianapolis convention should be a prophet-finding convention. There should be the discovery of leaders with eyes to see ahead, and with voices to speak with desperate earnestness about major issues in our world. There should be the raising up of prophetic souls, who can help our age to recover from the bankruptcy of its idealism, and who can find the way out from the decade of debunkery through which we have just passed. If there are spokesmen among us who can stir in the hearts of our Brotherhood a new sense of expectancy, a reassuring conviction that God is not dead, that civilization is not in collapse, that the golden age of Christianity was not yesterday but tomorrow, we must find them. Leaders must be found who can help us to understand the prophetic significance of the haunting spiritual wistfulness which is so widely and increasingly apparent. The spirit of prophecy must fall upon our people in those days at Indianapolis.



Scottish Rite Cathedral, Indianapolis

¹Minister, First Christian Church, Louisville, Kentucky. Acting president, 1932 International Convention.

The Building of Morale

The coming convention must be a morale-building convention. The eyes of our people need lifting. The forces that play about the average believer in Christ are so immediate, so insistent, so confusing that many have lost their perspective. This convention should be a time for lengthening vision, for lifting sky lines and for widening horizons, until this strange interlude through which we are now passing can be seen intelligently in the larger perspective of human history.

This is not the first time the going has been difficult. Christianity has made its major advances, not in times of great material prosperity, but when disillusioned multitudes reached out with empty hands eagerly for God and for the great intangible values of life. Courage should leap in the heart of every believer in Christ as he realizes that the Christian has something to give to humanity now which others cannot give and that that something is just what men need most.

Back of this morale-building process and beneath it must be a great spiritual experience. Whatever else the convention is, it should be as if the Disciples of Christ went at evening into a high mountain, or crossed the sea into a desert place apart, or went out into a garden hard by a holy city. Out of a deepening and an enriching sense of the Divine Presence alone can come a morale among our people adequate to match the opportunities of such a time.

A Unifying Force

Out of the convention should come a new sense of Brotherhood unity. Our historic insistence upon the primacy and centrality and supremacy of Christ should point the way to an undisturbed fellowship and to a united front as we move out to a new campaign for God. These are prophetic days, confusing to some, but prophetic, if only we can properly interpret them. The darkest hour is just before the dawn.

Hillaire Belloc with a friend was crossing the Pyrenees into Spain. Nightfall came upon them before they had reached the summit and on the projecting rock, high above the valley, they made camp for the night. Toward morning there came a terrific storm. Belloc's friend was in a frenzy of fear, as the mountains were shaken by thunder and lightning

crackled about the summit. Reaching out in the dark and taking hold of Belloc's arm, he said to him, "Belloc, this must be the end of the world." Belloc was looking toward the east. He saw the first faint streak of gray in the morning sky, and calmly answered his friend, "No, this is not the end of the world. This is the way dawn comes in the Pyrenees."

The Country Church

(Continued from page 10.)

there could be no safe fold, no healthy flock, no sufficient fodder and no resulting food and clothing for God's children. He and God supply these necessities by working together. God is not far from him. Beauty breaks in everywhere."

The rural home in all lands is the most important pillar of civilization. Let the rural home break down and all is lost. Let the religion of Jesus Christ be taught and lived around country firesides and the victory of Christianity is certain. Again we turn to the artist, this time for an illustration of the wealth that wastes not away. The great Inness, in his landscape painting "After a Summer Shower," does not show a material "pot of gold" at the end of the rainbow. He places the



Butler University, Indianapolis

most precious thing in all the world there. It is a country home where life is normal, sweet and wholesome, where children are free and healthy, where fewer temptations are put across their paths by city greed. What a challenge this picture has for rural people!

The church must face the fact that the reconstruction of rural life depends on her. To discharge this responsibility she will first, on bended knee, plan a courageous, progressive, Christ-centered program of Christian education. We dare not ignore the fact the majority of the children of the world live in rural communities. It is therefore incumbent upon Christian leaders to put into execution the Christ's laws of sacrificial, loving service to these children. If farm children can be led to faith in God, the Father, and Christ, the Son, they will give to the world a Christian civilization. Such a civilization will be the monument to the memory of the discovery by the church of a billion people living in rural communities of the world. It will be dedicated to Jesus Christ, who is the way, the truth, the life.

Spanning the Century at Cane Ridge

By GABRIEL C. BANKS¹

A HUNDRED years ago the spirit of Protestantism was being reborn. A world long frozen by the spiritual winter of Calvinism melted and burst into flower under the springtime thaw of the gospel. This change in the spiritual climate occurred simultaneously in several places. One of these was Cane Ridge, Kentucky. At Cane Ridge lived Barton W. Stone, a spiritual genius from whose heart the winter had gone. He was ready for the spring and so from Cane Ridge swept a wave of fresh spiritual life throughout pioneer America. It is fitting, therefore, that the Christian churches of Kentucky should this year reopen the long closed doors of the log meetinghouse at Cane Ridge and it is doubly fitting that the Kentucky Centennial convention should be held at Cane Ridge in November, 1932.

The Cane Ridge locality and the influence of Barton W. Stone will remain inseparable in history. It was at Cane Ridge in that early day that he set his slaves free. It was at Cane Ridge that he released the congregation from financial obligation to him when it began to dawn on him that he could no longer conscientiously preach to support the Westminster Confession of Faith. It was at Cane Ridge that he, having no slaves and no salary, tilled his farm, preaching by day and working by night, sometimes preaching by night and working by day, studying as he followed the plow between the rows of corn and pausing at the end where he had deposited paper and quill and ink on a stump to jot down thoughts which were developed into sermons and tracts. It was at Cane Ridge that Barton W. Stone sat, the moving figure among those men who drew up and signed "The Last Will and Testament of Springfield Presbytery" willing "that the people henceforth take the Bible as the only sure guide to heaven." And it was at Cane Ridge that this pioneer ambassador of the love of God was buried.

From Cane Ridge came one of the two streams of free Christianity which converged at Lexington in the old Hill Street Church on New Year's Day in 1832 to launch an historic movement in modern religion which has since reached world proportions. There Disciples and Christians, led by two irenic souls, John T. Johnson and Barton W. Stone, formally joined forces in a common cause. In that year John Smith and John Rogers rode through Kentucky as the commissioned messengers of these united groups, consolidating congregations, preaching the gospel, baptizing converts and establishing new churches; and the Kentucky Christian Missionary Society was born! And now Christian union on a large scale prepares to observe its centennial in nineteen hundred thirty-two!



Cane Ridge Church as restored

This 1932 Kentucky convention will have the quality and tone of a national gathering. For two years a special committee with a number of subcommittees has been busy shaping the program. Historical exhibits worthy of a museum will be assembled. Church history will be clearly depicted

in displays and in addresses. Kentucky is more than a province in Disciplesdom—it is a kingdom! This program is built around vital issues which outstanding Kentucky personalities validated in their careers. These issues will be discussed by present-day Kentucky leadership, handpicked for the occasion. It is anticipated that these sixteen revered names which comprise much of the original structure of Kentucky Disciplesdom will serve as historic take-offs for statesmanlike treatment of issues on whose frank facing hang the possibilities of future spiritual progress. Kentucky keeps sensitive to the spirit of the great awakening!

Some years ago a fund for the preservation of the Cane Ridge Meetinghouse was started. This has been in the hands of a Bourbon County committee made up largely from Paris and North Middletown. One object was to restore the meetinghouse to its

¹General Secretary Kentucky Convention. Pastor, Maysville.

original appearance, and this purpose has now been realized. The foundation has been made secure and permanent. Weatherboarding has been removed from the outside. Inside the great hewn timbers greet the eye, and the open spaces between have been chinked with fresh mortar. Shutters of a pioneer model swing from the window sides. The old building in a little grove on the crest of the ridge is a sight worth traveling miles to see.

Cane Ridge Meetinghouse was reopened for public worship on the afternoon of the last Sunday in June. It was an exhilarating experience to be in this old building with its naked log walls, which had borne testimony for almost a century and a half to the firmness and the rugged worth of the pioneers. It was filled to capacity with members from many Bluegrass congregations. The building is large for a log structure and it seemed immense under the spell of that opening hour.

In the Cane Ridge Meetinghouse pioneer engineering was able to meet an emergency and effect unusual dimensions in building. By the uncommon artifice of an offset at the middle with short end logs carefully notched and holding the extended side wall to the inner ends of the main wall, the builders were able to get one clear room longer than the length of the two longest logs they could hew from the giant trees of the forest. Thus the foundation is cruciform with a transept of very short projection at the middle. At the north offset is the pulpit. On one Sunday afternoon out of each of the four summer months consecutively A. W. Fortune of Lexington, Central, W. E. Ellis of Paris, F. M. Tinder of North Middle-

town and W. E. Sweeney of Broadway Church, Lexington, will preach from its rostrum of hallowed memories.

Cane Ridge was a favorite spot with the pioneers. Legends of its beauty and fertility early penetrated the southeastern Atlantic seaboard. Long before white men discovered the region it was cherished by Indians as a favorite hunting ground. Nature wonderfully endowed this section. No landscape of the classic Bluegrass Region surpasses it. It early drew adventurous spirits who came to build homes and perpetuate civilization. Later others journeyed to its elevation to feel an exaltation of soul. In them Cane Ridge prompted spiritual struggles that crystallized into momentous decisions.

Nor has the region lost its charm. Kentuckians are rediscovering that it combines exaltation for both the inner and the outer vision. From such quiet places all over the earth flow influences that fertilize the conscience of men. God speaks to the world from those places which have been especially dedicated to him by earnest human beings. There is something strange and wondrous about Cane Ridge. Those who turn aside to investigate find that they stand on holy ground. Should Disciples, not only of Kentucky but of the whole brotherhood, enlarge on its sacredness, it will again yield to them some of the richer and fuller mandates of the Eternal. As pilgrims in the past century traveled there to "taste and see that the Lord is good," pilgrims in this agitated century may likewise find its inspiration the key to fresh spiritual awakening. Cane Ridge is the abiding symbol of an actual breaking through of the Light!

On Entering a Chapel



Love built this shrine; these hallowed walls uprose
To give seclusion from the hurrying throng,
From tumult of the time, complaint and wrong,
From rivalry and strife, from taunt of foes—
If foes thou hast. On silent feet, come in.
Bow low in penitence. Whoe'er thou art
Thou, too, hast sinned. Uplift in prayer thy heart.
Thy Father's blessing waiteth. Read within
This holy place, in pictured light portrayed,
The characters of worthies who, from years
Long past, still speak the message here displayed
In universal language here not to fade.
Leave then thy burden, all thy cares and fears;
Faith, hope, and love are thine, for thou hast prayed.

—John Davidson.



Dawn Over Latin America

By SAMUEL GUY INMAN¹

LATIN AMERICA now has greater freedom than it has ever before enjoyed. Both Europe and North America are engrossed with their own affairs, and do not have time as formerly to meddle in the destinies of nations to the south. For this reason, the next twenty-five years will probably prove the most momentous in history for these countries.

It is sometimes forgotten that Latin America is old in its culture. The intellectual classes are thoroughly familiar with European and North American social and political experience. They have now the unique privilege of building this knowledge into new modern nations occupying rich and virgin lands. Thoughtful citizens of these commonwealths therefore realize that their countries must soon determine the fundamental principles upon which to build. They cannot longer drift and let happen what may. They cannot longer retain great illiterate classes, neglect fundamental principles of public health, or ignore the needs of the great mass of peasants and Indians. Nor can they, above all, longer fail to emphasize moral and social principles in government and in education.

The Christian forces in North America are in a position to render a very great service to the people of Latin America at this time. But we can only help them where they feel they need help. They realize their need of help in building Christian principles into their emergent commonwealth life. What an opportunity this offers to spiritual statesmanship!

BUT what exacting demands it makes on those whom we send. They must be equal to living with the leaders of the people, in their universities and *colegios*, in their literary centers, in their clubs and cooperatives and workingmen's unions, in friendship with poets and artists and newspaper editors, speaking in public and counseling in private, undertaking any piece of work that seems necessary, whether it be a spiritual retreat, a public lecture course, a piece of research or a sample social center in the slums of swiftly growing cities. This kind of service does not need any new buildings, but it does need new men. It requires men of the spiritual stature of Isaiah, who will translate into terms of twentieth-century statesmanship the revolutionary energies of the gospel of love.

To help Latin America in finding the will of God in the ever increasing perplexities of our economic, social and ecclesiastical tangle, the Christian forces of North America, as represented by the United Christian Missionary Society and some thirty other mission

boards, have organized the Committee on Cooperation in Latin America. This committee has made a beginning in the type of spiritual sharing which has been mentioned. It has secured the services of Dr. George P. Howard, who has just returned to South America after more than a year's study in the United States, for just this purpose. Recent reports of his lectures in the University of La Paz show how anxiously students and professors have followed his message. Dr. John Mackay, under the auspices of the Young Men's Christian Association, has been doing this work for several years in South America and is now having important meetings in Mexico.

RECOGNIZING the importance of this type of service, a number of Latin-American ministers are now doing this kind of work. Professor Erasmo Braga, until his untimely death, the secretary of the cooperating committee of the Protestant churches in Brazil, was one of the leading figures in the Rotary Club of Rio de Janeiro where social problems are continuously faced. He also had important influence in the National Educational Society, the Geographical Society of Brazil and other organizations that are studying the need of fundamental changes in their national and international outlook.

Rev. Vicente Mendoza of Mexico was recently invited by our Disciples Mission in San Luis Potosi to give a series of apologetic lectures in that city, in the Municipal Theatre. These conferences were permitted in the Municipal Theatre with the understanding between the mayor and Dr. Mendoza that he would not discuss religion. For a week he lectured on the life of Christ and present world conditions and on the last Sunday he actually gave the invitation to any present that would signify their willingness to follow Christ. This was not considered religion, it was not a discussion of creeds or ecclesiasticism; it was only talking about life. This kind of work can be done everywhere in Latin America. It is imperative that those who believe in Christ should develop more and more of these activities.

Beside the spoken word, the opportunity for giving a helpful message through the printed pages is enormous. Such countries as Mexico are teaching their people to read and write much more rapidly than they are providing them with the right kind of things to read. For the directing classes in Latin America there is plenty to read, but it is usually of the pessimistic, mechanistic or neurotic type represented by writers similar to Bertrand Russell and H. B. Mencken.

¹Executive Sec'y, Committee on Cooperation in Latin America.

THE monthly magazine, *La Nueva Democracia*, published by the Committee on Cooperation in Latin America, is probably the most far-reaching work done by that committee. It circulates principally among the intellectual and governing classes in Latin America. During one week of last month the magazine received personal letters from presidents of three republics, enclosing subscriptions for the publication. The fundamental conviction running through the pages of *The New Democracy* is that there is a Christian solution for each of the pressing problems facing the social, moral and spiritual world. It being the only publication in the Spanish language occupying the field of social progress based on Christian viewpoint it has almost unlimited opportunities of serving both applied science and Christianity. It counts as members of its Advisory Board some of the most distinguished people in the Spanish-speaking world, including Dr. Brum, former President of Uruguay; Señor Aaron Saenz, Minister of Labor in Mexico; Professor Frederico de Onis, head of the Spanish Department of Columbia University; Señorita Gabriela Mistral, the Chilean poet; Dr. Antonio Sanchez de Bustamante, distinguished jurist of Cuba and member of the World Court; Dr. John A. Mackay, lecturer in Latin-American universities; and Dr. Fernando de los Rios, Minister of Justice in the Spanish Republic.

The Carnegie Foundation last year sent several hundred copies of the magazine to various Latin-American libraries; Mr. Dwight W. Morrow assisted in sending an annual subscription to a large number of teachers in the rural schools in Mexico and its articles are often copied by the leading dailies and magazines of Latin America. With further help like this the magazine could greatly enlarge its influence.

LET us consider the objective which the Christian forces of America are trying to reach through these varied and unusual ministries. Our task today, in North America as well as in Latin America, is to move out toward the spiritual objective of humanity. We must clear away materialism, secularism, mass production, and our custom of measuring by money values in order to see the value of the individual, the power of an ideal.

The Christian program in Latin America should now endeavor to emphasize more than ever before the spiritual note. There are various agencies that are willing to help in purely social and educational ways. But there is need for more than that. There is dire necessity for leading a confused and often pessimistic people to faith in an unseen and an all-wise God. There is need in the midst of pressure of this new machine age which will soon dominate Latin-American life to help her maintain her natural tendency to the mystical and to understand the will of the Father of all mankind for this modern age.

In Christian missions there should be less emphasis on institutionalism and more on personal relations. Well might we abandon some of our offices, our filing systems, our complicated records, our campaigns for new buildings, and center on human material wherever it may be found.

Much time must be given to making contacts and building friendships with those outside our own circles who show they are seeking reform of wrongs and rest for their souls. Leaders of great publishing firms, of social reforms, of government education, of labor unions, must be sought as friends and our own fears and faith shared with them. We are realizing as never before the slowness of our organized Christian program in view of the tremendous gait at which the world is moving. Instead of Christian workers themselves expecting to capture the world for Christ, they must share their concern with large groups of spiritual seekers among publicists, artists and teachers who will in turn enlist countless numbers in this ever-widening quest for God. This is our hope for Latin America.

For a New World

GOD grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that he would have us build,
To life's ennoblement and his high ministry.

God give us sense—God-sense, of life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
To bind the nations in a pact of peace,
To free the soul of life for finer loyalties.

Not since Christ died upon his lonely cross
Has time such prospect held of life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past.
But with his help who did the first earth build,
With hearts courageous we may fairer build this
last.

—John Oxenham.

"We ask you to come to Japan to help us to remove the evils, revealing Christ in their lives. We ask you to come and participate in a task that is larger than strengthening a denomination or building a church or even saving many souls. It is the great task of uniting nations, races, and classes by the common spirit of Christ, upon the principle of the brotherhood of Jesus. We do not ask you to come because our people are born militarists and bad, but we ask you to come because we believe the spirit of Christ lives in our people, although sometimes it is hidden and disguised."—Rev. H. Hatanka.



Twenty-Two Nations Plan Missions Advance

By KENNETH SCOTT LATOURETTE¹

FOR ten days, from June 23 through July 3, the Committee of the International Missionary Council met at the Moravian headquarters in the little Saxon village of Herrnhut, Germany. It will be recalled that the International Missionary Council is the body through which the major proportion of the Protestant missionary forces of the world cooperate. For this alone the meeting of its Committee—the executive group through which it functions—would be highly significant, particularly because since it last assembled—at Williamstown in 1929—the world has entered the worst financial depression in its history and the incomes of most missionary societies have continued to decline. However, the International Missionary Council takes on additional significance from the fact that more nearly than any other organization which has ever existed it brings together, for cooperative planning and action, representatives of the Protestant churches of the world. Here as nowhere else members of the older and younger churches meet to plan for the world-wide extension of the Christian faith. It is important, therefore, to know what such a group would say and do in face of the appalling conditions in the world of 1932.

THE Committee is strictly limited in membership. There came together at Herrnhut only about sixty people. These, however, were drawn from twenty-two different countries. Among them were not only the leaders of mission boards in the United States, Canada, Great Britain, Germany, Scandinavia, Holland, France, Belgium, and South Africa, but spokesmen of the younger churches in Latin America, China, Japan, Korea, India, and the Philippines. Wide divergences, too, of ecclesiastical polity and theological belief were found. The observer might well have asked whether so varied a group could say and do anything unitedly, particularly since it was well known that one regional delegation had come with profound misgivings of the social emphasis of the Council and especially of the Council's (Geneva) Bureau of Social and Industrial Research and Counsel.

The meeting of the Committee proved to be one of the most remarkable and successful in the history of Christian cooperation. The atmosphere in which it met was favorable. Herrnhut is a village of less than

two thousand souls, yet from it have issued spiritual vision and dynamic which have profoundly affected every continent. The Moravians have sent missionaries into such varied regions as Alaska, Greenland, Labrador, Tibet, South Africa, Surinam, the West Indies, and the Mosquito Coast in the two hundred years since Count Zinzendorf first awoke to the meaning of the great commission in Herrnhut. But their influence has been wider still. It was in a Moravian meeting that John Wesley felt his heart "strangely warmed" and entered into that experience which was to lead to the great revival which bears his name, with its fruits in every major Protestant communion. Herrnhut retains many of the qualities which have made it a power through the years and the Committee could not but be responsive to them. Then, too, at no other meeting had the Committee been confronted by a more sobering set of conditions the world over—financial depression, unemployment, the threat of an European war, the Chino-Japanese imbroglio, the spread of Communism with its challenge to Christianity, the rising tides of secularism, the continued nationalistic movements, and the dislocation of whole peoples in Africa by the mining and plantation operations of Europeans. The Committee would have to be blind indeed had it not been responsive to such a world.

THE specific actions of the Committee were numerous. While it was in session Mr. J. Merle Davis, the director of its Bureau of Social and Industrial Research and Counsel, left for Rhodesia, there to conduct a thoroughgoing investigation of the problems brought by the demand for labor in the copper mining developments in the Congo. Steps were taken to implement the recent reports of educational commissions to India and Japan. A project was framed for further cooperation in the scholarly study of the problems affecting missions. Progress was reported



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in the study of religious liberty in lands where it is seriously threatened. Requests were heard to continue the remarkable work which Dr. Butterfield has been carrying on the past three years and more in helping missionaries and the younger churches meet the problems of rural populations. Advance is being made in the preparation of wholesome literature for African peoples, an undertaking in which some of the Council's secretariat join. Dr. Oldham, one of the Council's secretaries, told of what is being done, under his leadership, in that greatly needed task of bringing together the best minds of Protestantism to think through the Christian message in the light of modern thought—to help arrest the drift toward secularism. Attention was given to plans to make even more useful the most scholarly and inclusive of missionary journals, *The International Review of Missions*. These and other actions were indications of a distinct growth in the range of activities which the missionary agencies of the world are finding it possible to carry on together.

MORE significant, however, was the spirit of hope which pervaded the group. No harsh facts of the world of today were dodged. They were referred to again and again and were never far from the thoughts of the members of the Committee. Yet there also came encouraging reports of progress. The Kingdom of God Movement in Japan, the Five-Year Movement in China, the projected mission of Indian Christians to the churches of Great Britain—to mention only some of the more prominent contemporary signs of vigorous life in the younger churches—were indications that the Spirit of God is not restricted by declining incomes of mission boards or by stationary or decreasing missionary staffs. There was a profound conviction that the diminishing gifts to mission boards may be made the preliminary to fresh advance in the younger churches in the deeper spiritual and moral values. There was a feeling, often expressed, that the missionary enterprise is in one of its periods of marked transition and that the Christian forces of the world must plan together if the transition is not to result in much waste and loss. There was, however, not a hint of defeatism. Actual conditions were resolutely faced, but the Committee held that any realistic picture of the world situation must include God and that for the Christian there is no room for despair.

Equally remarkable was the underlying unity of the gathering. Marked differences of theological belief, political background, and ecclesiastical polity were evident and were stated with kindly candor. How-

ever, without any of the judicious, behind-the-screen manipulation which in so many gatherings preserves an outward semblance of concord, the members of the Committee displayed from the first a trust in each other which increased steadily as the days passed. There was a reciprocal confidence which made possible frankness without a hint of suspicion, impatience, or rancor.

THERE was, too, unanimous agreement that the basic purpose of the missionary enterprise is evangelism—to serve as a channel for the gospel which transforms the lives of men and women—to announce by deed and word a salvation from moral and spiritual blindness and defeat. There was the conviction that while this gospel acts primarily on and through individuals, none of us lives in a vacuum, but inevitably has relations with other men and women, and that any genuine transformation of the individual must affect social relationships and lead to profound changes in civilizations.

At least some of us who were present at the gathering look back on it as one of the greatest experiences of our lives and face the future with more confidence than we have for many months. Perhaps from this little Saxon village a new stream of life will flow into the world channels which the followers of the early Moravians dug

with their invincible faith in God.



All-Around Training at Jarvis

Jarvis College for Negroes approaches the findings of the best educators in its well-rounded program of training. Some education unfits Negro youth for the services open to him and makes him a round peg in a square hole. But Jarvis trains heart and hand as well as mind. The Bible is the one book that all must study. Right relationship to other races, the duties and privileges of citizenship, the importance of filling a worth-while mission in life are given stress as of primary importance. Since the school began, no Jarvis graduate has ever been convicted of crime.

Jarvis closed last year out of debt and with a little money in the treasury. This is almost a record. The leadership of Mr. Keith of the board of directors was largely instrumental in this achievement.

The press of Texas has been most generous in its treatment of Jarvis. One leading morning paper carried an editorial calling attention to three high points, as follows: No graduate has ever been convicted of crime; the year was closed without debts, and the per capita cost of food purchased for the students was but little more than one dollar each per month.

Christian Citizen- ship



The Board of Temperance and Social Welfare

Looks at 1932

A NOTABLE challenge to the Christian social conscience was recently issued by the Board of Temperance and Social Welfare of the Disciples of Christ following its annual meeting in Indianapolis. It is worthy of careful study by every person who is trying to follow Christ through the bewildering mazes of this day. The statement follows:

America stands today in a world economic situation in which millions of human beings, through no fault of their own, lack sufficient food and shelter for the maintenance of a minimum standard of physical health and efficiency. The tragedy of this condition lies in the fact that it falls most heavily on the childhood of the world. Undernourished childhood can never hope fully to recover mentally, physically, or spiritually from the stunting effects of a long period of undernourishment. Later advantages can never fully atone for the handicap under which the race of life is begun.

Christian Economics

For generations the world has been waging a battle toward production of sufficient goods to keep humanity from want. In the United States, at least, this battle has been won and we are producing commodities in such abundance that it is possible to safeguard every citizen of our country from destitution. Now our problem has moved beyond production to that of proper distribution. The solution of the present problem rests on providing our citizens with sufficient incomes to purchase the necessary commodities of life. Incomes from labor must be lifted out of the uncertainties of the present order so that everyone who has the ability and the will to work can be assured the opportunity to labor. Therefore we recommend:

1. *That the number of days and hours of labor be shortened sufficiently to take up the slack in unemployment.*
2. *That unemployment reserves be set up either under State or Federal control to care for, under a pension plan, those who become jobless through no fault of their own.*

3. *That old-age pensions be provided as the human way of taking care of those who have lived beyond the years of productive labor.*

Business and industry as organized at present are built upon the profit motive. This has caused overcapitalization of industry and the concentration of a major portion of the nation's wealth in the hands of a few fortunate individuals. We believe overcapitalization or "watering" of stock, to be a major cause of the present business depression. We urge therefore, that inventories be taken to reveal the true values of all properties involved in our public utilities, transportation system and basic industries in order that their earnings may be freed from burden of providing dividends on values which do not exist and be used to pay wages which will provide an American standard of life and make an increase in employment possible. Since the investment of human life is of far greater value than money, wages should be paid before dividends are provided, especially on stock values which have no physical basis of existence. We therefore recommend that business and industries seeking re-organization or rehabilitation be permitted to place only such obligations against the properties involved as are warranted by the true and actual values of the properties offered as security.

International Relations and World Peace

Believing that the goal of Christian effort is brotherhood in all relationships, we advocate the practical application of this ideal to international affairs. We urge as a course of immediate action to this end:

1. *Vigorous support of President Hoover's proposal for one-third reduction of armaments among all nations acting cooperatively, and of all other efforts to reduce armaments to a police basis.*
2. *American membership in the World Court as a means of substituting law and reason for anarchy and physical force in settling international disputes.*
3. *Fulllest American cooperation with the League of*

Nations, looking toward full membership therein when the Covenant of the League has been revised in harmony with the Pact of Paris outlawing war, thereby eliminating the present provisions for military sanctions.

4. *The strengthening of the Pact of Paris by a consultative pact providing for international conference by the signatory powers to determine a course of action when the Pact is violated.*
5. *Immediate revision of tariffs downward in the interest of promoting world economic recovery.*

Prohibition—A Call to Action

We reaffirm our support of national prohibition of the liquor traffic. We rejoice in the great gains made during the short history of the Eighteenth Amendment, in spite of the tremendous obstacles which have confronted its enforcement. It is our conviction that much of the propaganda for repeal is due:

1. *To a desire on the part of some to avoid other great social and political issues which should engross the minds of the American people at this time.*
2. *To a desire on the part of certain men of great wealth to shift the burden of war debts and taxes from themselves to the shoulders of industrial workers, farmers and the salaried groups.*
3. *To those newspaper and moving picture interests which have been subsidized and supported by those who are financially interested in the protection of moral and political corruption.*
4. *To those who for profit desire to exploit the weaknesses and frailties of humanity through a legalized liquor traffic, especially the brewing, distilling and saloon interests who foresee for themselves huge fortunes in event they can succeed in overthrowing national prohibition.*

We, therefore, call upon the church of God in general, and the Disciples of Christ in particular to unite in:

1. *Giving to the people through the pulpit, through organized Bible classes, through forums and other educational avenues, the facts concerning the financial, moral and spiritual values of prohibition.*
2. *Organizing our forces anew to teach the personal and social evils of alcoholic beverages.*
3. *Urging that regardless of the declarations of party platforms and of political leaders, all loyal Americans take an active part in defeating every candidate who lends his or her influence to the liquor forces.* Signed:

Rev. E. L. Day, Martinsville, Ind., President	Rev. Joseph Myers, Kansas City, Missouri
Dr. Putnam, Butler University, Vice-President	Mr. C. O. Lee, Memphis, Tennessee
Mr. P. A. Wood, Indianapolis, Recording Secretary	Rev. R. Melvyn Thompson, Indianapolis, Ind.
Rev. B. R. Johnson, Indianapolis, Treasurer	Rev. David H. Shields, Canton, Missouri
Mr. Richard Dickinson, Eureka, Illinois	Rev. F. E. Davison, Oak Park, Illinois
James A. Crain, Indianapolis, General Secretary	

Negro Education and Evangelism

(Continued from page 6.)

It requires atmosphere as well as soil to grow the Christian plant. A Chinese Christian speaking against the withdrawal of missionaries said: "Our Chinese Christians do not have the long background of Christian life and training that you American Christians possess; so they do not react naturally and spontaneously under circumstances of stress, as Christians should." That is the reason experience justifies Christian training schools for negroes. If they can live during formative years continuously in the atmosphere of a Christian training school, they will come to react naturally and spontaneously as Christians under all circumstances.

Our home missions department maintains three fine schools, at Edwards, Mississippi, Jarvis, Texas and Piedmont, Virginia. Annually they are turning out their product of well-trained Christian young men and women, who become leaders for their race wherever they establish residence. They are unknown to the police and courts, because they live exemplary Christian lives. They are always an asset to the community. Each of this new type negro—the Christian Afro-American, becomes a Moses to lead his people out of the wilderness. Our home missions ought to maintain a dozen such schools.

Other Types of Home Mission Service

Then there is our abundant labor in behalf of the Mexican, the Japanese and the American Indian, each of which merits an entire chapter.

E. T. Cornelius directs a staff of five preachers and five other workers, building the Kingdom into a large Mexican population in southern Texas.

Polly Dye and Mary Fuller, with a group of six others, are building Christian character among the Japanese in Southern California. Mr. and Mrs. Dallas M. Rice are rendering notable service for Christ among the Yakima Indians in Washington.

We share with others, through the Council of Women for Home Missions, and the Home Missions Council, the support of religious educational directors in the Indian schools of the Federal Government, and the maintenance of a united religious work for the builders of the Boulder Dam in Nevada.

Home Missions has come to the dawn of a new day. It is forming a mass movement to conquer whole areas of life in America. It sees frontiers emerging not only in new communities, but in the social and economic areas of life. It is shedding its sectarian shell and taking on a new life of unity, comity and cooperation. It is watching, praying and working for the unity of the Church of Christ. The Disciples of Christ may well be proud of our share in this Christian pioneering on social frontiers.

Inter-Racial Cooperation Succeeds

By W. W. PHARES¹

THE story of Jarvis Christian College for Negroes reads like romance, but it is a wonderful reality.

In 1910 Major and Mrs. J. J. Jarvis of Fort Worth, Texas, gave a tract of four hundred and sixty-five acres of forest land in east Texas to the Christian Women's Board of Missions as a contribution toward the founding of a Christian school for Negroes. Additional acreage has been secured to make the present tract a body of more than eight hundred acres. Some two hundred and sixty acres of this land has been cleared and brought under cultivation. According to the State Department of Forestry, the timber yet standing on the uncultivated portion of the land is unexcelled in Texas.

President J. B. Lehman of Edwards Christian Institute in Mississippi did some preliminary work toward establishing a school on this virgin land, and in 1914 J. N. Ervin, a Negro who was reared as the intimate companion of illustrious white Southern youth, became president and leader in charge. The prophets of old would have said that the providence of God directed that J. N. Ervin should have this

companionship of cultured white Southerners to fit him for his life work. Certainly no greater thing could have been done by this good man than to inspire the cooperation of the two races in the building of this school. A less sympathetic understanding of the prejudices and the high qualities of his white neighbors would never have permitted him to secure that cooperation. The "pine woods whites" boast the racial integrity and the small prejudices of the mountaineer, and no small contribution to the success of this school was made when President Ervin, by manly dignity, sound judgment and Christian character won the confidence, love and respect of his neighbors of another race.

In 1914 the material equipment of Jarvis College was one log cabin. Now the log cabin has been replaced with fifteen buildings of frame or brick, all made of lumber sawn and brick burned by student labor on the grounds. These buildings are valued at over \$100,000. The girls' dormitory, a brick building erected at a cost of about \$50,000 was a "Golden

Jubilee" gift of the Woman's Christian Mission-



Wholesome toil and stimulating study combine to produce the well-rounded life at Jarvis

¹Minister, South Dallas Christian Church; Editor, *The Christian Courier*.



Chemistry laboratory develops habits useful in the laboratory of life

ary Society. But this building cost far more than was contemplated. The women had exhausted themselves, and it looked for a time as if the school had made one great leap forward, strained itself and was doomed to limp its mediocre life away.

Here a white board of directors stepped in and began nobly to build on a foundation which others had laid. That this foundation had been moistened with sweat and tears of others does not detract either from the value or the unselfishness of their labors. The accomplishments of this board during the stressful times in which it has functioned have been gratifying in the extreme. Grant K. Lewis, of the U. C. M. S. did some "gum shoeing" for a time and the mantle of leadership was offered to M. Boyd Keith who was already burdened with the general managership of the Fowler Homes and was active on the board of the *Christian Courier*. Yielding to the importunity of friends of the school, however, Mr. Keith consented to become president of the Jarvis board. With such leadership it was soon possible to have associated with him the following: Paul G. Preston, vice-president; K. V. Lipsecomb, treasurer; L. D. Anderson, Mrs. S. S. Burris, Mrs. A. A. Everts, J. Leslie Finnell, W. L. Foxworth, Bonner Frizzell, Harry Hines, B. B. Hulsey, Mrs. Ida V. Jarvis, J. L. Lancaster, Mrs. A. S. Latham, E. W. Martin, Dr. Gordon B. McFarland, Miss Olive Peak, W. W. Phares, Dave C. Reed, Harry H. Rogers, Judge W. C. Veale, Sanford Webb, L. N. D. Wells and Kirby Woolery.

This board first tackled the immediate pressing

needs of the school. Old bills were paid. Repairs and improvements were made on buildings and grounds under Mr. Woolery's supervision. Mr. Hulsey put the farm in order and saw to the raising of fruits and vegetables for the table and food for the livestock. A well was dug and supplied with power for pumping the water to the buildings. Power lines were tapped for electric lights. Mr. Lancaster, who is president of the Texas and Pacific Railroad, had

previously established a station stop in front of the school grounds, and since then he has showed many favors and courtesies to the school and its president. A modern laundry has been made possible. Mr. Hulsey and his committee have placed the farm on such an efficient basis that it supplies nearly all of the table needs of faculty and students. The money cost of food during the past school year amounted to only a little more than a dollar per month for each student.

Young as it is, Jarvis is the heir of a goodly heritage. The gift of the honored Major Jarvis, now deceased, and the beloved "Mother" Jarvis now enjoying the sunset of a beautiful life, will ever be a hallowed spot to the Disciples of Texas. The life and character of President Ervin will be an inspiration in years to come. The record of the students and faculty has won a high place in the hearts of Texas people for the colored race. The wise, zealous labors of the white board of directors of the school have made the foundation so sure that other years may build with a large hand, knowing that their superstructure shall not fall. Today's student body of 151 is the forerunner of greater numbers to come.



Girls' Dormitory is a center for character-building Christian fellowship



may prove to be as real as we anticipated, but it will be for reasons we did not dream of thirteen years ago." (Raymond Fosdick in *Foreign Affairs*.)

Sir Patrick Manson, founder of the London School of Hygiene and Tropical Medicine, said, "Never refuse to see what you don't want to see or what may go against your own cherished hypothesis or against the views of the authorities. These are just the clues to follow up, as is also, and emphatically so, the thing you have never heard or seen before. The thing you cannot get a pigeon-hole for is the finger-point showing the way to discovery." (*Hygeia*, April, 1932.)

Dr. Samuel Johnson said that although money is the root of all evil, a man is seldom more innocently employed than while making it. Charles Lamb confessed that he could feel no great distaste for money. Henry Ford has said, "Power and machinery, money and goods, are useful only as they set us free to live." But what of those who have been set free to starve?

"Religion, if it is anything at all, must be a natural, organic function, like walking, like eating, or better still, like loving." (Havelock Ellis.)

The leisure of the scribe increases his wisdom,
And he who has no business becomes wise.

(Ben Sira, 175 B.C.)

Sea Salt

"Let your speech be . . . seasoned with salt"—Colossians 4:6

"Some of us used to be concerned during the war for fear we would not be able adequately to answer the questions of our children as to the part we as individuals had played in the conflict. Those questions may still be put to us, and the embarrassment

"When a head and a book come into collision, and one sounds hollow, is it always the book?" (Lichtenberger.)

"It is better to hear the song of the wise, than for a man to hear the song of fools." (Ecclesiastes 7:5.)

Is America trying to forget the Lindberghs? Just now England is reading a searching book, *In America Today*, by Mary Agnes Hamilton. The following is from a review in *The British Weekly*.

"The most terrible chapter bears the title, 'No One Is Shocked.' The kidnapping of the Lindbergh baby, as Mrs. Hamilton reminds us, was merely the culmination of a very long series. She says:

"To the outsider the [Lindbergh] case is appalling as a demonstration, staged with frightful completeness, of the utter and abject contempt to which law and order are reduced in the United States." A strange distrust of the police has grown up everywhere. "That the police have been shown to be bungling, ineffective, and probably corrupt," says Mrs. Hamilton, "conveys no shock"

LIGHT

Six million are blind

Never knowing the sunset, never the dawn,
The April yellow of jonquils, the August wheat,
Or the sumach fires of autumn, these march on—
An army in darkness that will not sound defeat.
A peaceful army, with blighted, stumbling tread.
With the light out, the light, gone out! With the
banners dead.

Stay me, courage. Brighten my days with song.
I watch the poppies blow and the clouds ride by,
I know the gray of the rain and the gold of the sun.
My spirit feasts on a rainbow-painted sky.
Brand me coward, mantle my brow with shame,
If I falter and weep in a world of light, of flame!
Rose Henderson in "Hygieia," February, 1932.

to the American people. Worst of all was "the capitulation of authority and opinion to the 'Underworld.'" The "case" itself in the author's opinion "is not a searchlight into, but a high light on, a world of professional lawbreakers so strongly entrenched now that their existence is accepted as a matter of course."

Faith is like fire, in that it can only spread when it is hot! A chilly religion is a dead proposition. The perennial problem of the Church is to put fire into its religion. Just now there seem to be three moral issues about which people are willing to get excited—race relations, the abolition of war, and the alleviation of economic injustices.—*The Congregationalist*.

Shailer Matthews says that an epigram is a half truth so stated that it will irritate the people who happen to believe the other half. A good epigram.



Lifting Clouds

MIDSUMMER of a presidential election year is usually a period of financial doldrums, but 1932 gives strong evidence of being an exception to the rule. The conservative *Wall Street Journal* began to note an upward turn in public confidence in mid-July, though bankers and financial experts were careful to warn that there had been no change in fundamental values. The change, they reported, was purely one of attitude of mind, which might lift fundamental values or be pulled down by them, depending upon the ability of the public to maintain its new-found confidence. The entry of August found conditions growing still brighter.

On July 27 the stock market had its biggest day since December, 1931, with 2,700,000 sales. On July 31 the National City Bank of New York issued an optimistic statement regarding business conditions. The official organ of the National Association of Credit Men, on the basis of a survey of collections and sales in 105 major markets, reported an encouraging upturn in many lines of trade. A number of statistical bureaus and financial editors joined in the chorus of confidence and optimism. Stocks continued to gain during the first days of August as reports of the re-opening of manufacturing plants and increase in employment were noted in the news columns. On August 5 a radio review of business conditions reported stocks still advancing, from three to eight points having been gained during the day. On the stock exchange 1,400,000 shares changed hands in two hours, while Paris reported the largest buying of American shares within eighteen months. Wall Street brokers recalled approximately 5,000 clerks, with indications that 10,000 more would be recalled on Monday (August 8) if the market continued favorable.

Chief among the causes of renewed confidence were advances in prices of agricultural products, particularly in the price of wheat and of hogs, the ending of the European attack on American gold reserves which assured the stability of the nation's money structure, the easing of credit through financial legislation and the conviction that prices had fallen below intrinsic values. Conservative financiers were careful to point out however, that as encouraging as these signs are, we still have a long way to go before we are clear of the effects of the past two and a half years.

Listening In

By JAM

German Elections

The most bitterly contested political campaign in the history of the German Republic came to a close with the elections of Sunday, July 31. With the fall of the Bruening Cabinet early in June and the appointment of a "neutral" ministry of Junker militarists under the Chancellorship of Lieutenant-Colonel Franz von Papen, it was necessary for President Hindenburg to dissolve the Reichstag, since his new "Monocle Cabinet" was without parliamentary support.

Early in the campaign it became apparent that the principal issue was between the Hitlerites and the Communists. Hitlerites and Communists have clashed again and again in recent months, often with bloodshed and the loss of life. In the campaign just closed more than one hundred persons met death and hundreds of others were injured.

The election, unfortunately, did not clarify the situation. None of the parties got a clear Reichstag majority. The greatest gains were made by the Hitlerites. Their strength was increased from 107 to 229, but they are still far short of the 303 necessary to control the Reichstag. The next largest gain was made by the Communists, who increased their representation from 77 to 88. The Nationalists (monarchists) lost ground, as did the Socialists (republicans). The remainder of the votes were divided between the Centrists and the smaller parties.

Thus the internal political future of Germany is left in doubt. More and more General Kurt von Schleicher, minister of defense and staunch militarist of the old school, emerges as the real ruler of Germany. He brings the possibility that the present ministry will remain in office until it is ended by a *coup d'état*. This might return the Hohenzollerns to power.

Hoover Drops Bomb on Geneva

After five months of futile palaver the Geneva conference was thrown into confusion by a bombshell from the White House late in June. Calling reporters to his office before 9:00 A.M., President Hoover handed them the text of a proposal which Ambassador Gibson was reading to the conference on the same morning. The plan proposed that the conference "cut through the brush," to use the President's expressive engineering term, and reduce armies one-third above "necessary police components," battle-ship fleets by one-third, cruiser, destroyer and aircraft tonnage by one-fourth, abolish completely tanks, large mobile guns, chemical warfare and poi-

on the World

RAIN¹

son gas, and limit submarine fleets to 35,000 tons. "It is folly for the world to go on breaking its back over military expenditures," the President concluded.

The proposal was variously received by the conference. Sir John Simon, Tory foreign minister of Great Britain, remarked somewhat caustically, "The object of this conference is to induce agreement. Agreement is not to be obtained by unilateral statement but by cooperation, by give and take." Paul Boncour, French minister of war, reiterated France's usual demand for security before disarmament. Litvinoff, Russian delegate, reminded the conference that Russia had proposed complete disarmament four years ago. Grandi, Italian foreign minister, announced Italy's acceptance of the proposal "entirely and in all its parts." Reactions throughout the world were generally favorable to the plan. Some observers saw in the proposal President Hoover's terms for discussion of the war debt question.

Somewhat hastily the conference recessed for six months, principally to prevent wholesale adherence to the plan by the smaller powers. The resolution of adjournment praised the Hoover plan, accepted it "in principle," committed the conference vaguely to make substantial reductions in land, naval and air armaments, declared its primary purpose to be reduction of means of attack, prohibition of air attacks on civilian populations and bombardment from the air.

The Hoover proposal challenges the good faith of Great Britain, France, and Japan on the question of reduction of arms. These nations must either accept some principle of disarmament or admit to the world that they have no wish to disarm. That their action toward the Hoover proposal or some other which accomplishes actual reduction of armaments will vitally affect American attitude toward cancellation or revision of war debts is inevitable. This fact was made plain by Senator Borah's declaration that he is opposed to any consideration of war debts unless the European powers cut their heavy military budgets and thus give to the American people some substantial return for their surrendered claims.

Europe Becomes Sane After Thirteen Years

While the Geneva Conference was killing time the Reparations Conference at Lausanne arrived at a decision which cancels approximately 90 per cent of the reparations laid on Germany by the Versailles Treaty. Germany came to Lausanne with a demand that reparations be cancelled entirely, but finally compromised on the payment of \$952,000,000, provided the agree-

ment is ratified. The agreement is not to be ratified by the parliaments of the participating nations until after the American elections, and not until it becomes clear whether the United States will cancel war debts owed to it in proportion to the sacrifices made by the several countries involved.

Regardless of these facts, political commentators profess to see the relinquishment of the whole question of German reparations in the Lausanne agreement. Reparations are dead, whether the United States makes concessions or not. It will be impossible to revive these claims under any conditions.

Thunder Over Jehol

War clouds still hover over the Far East. A Japanese bombing squadron making a "reconnaissance flight" over the city of Jehol, Inner Mongolia, 144 miles from Peiping, dropped 30 bombs on the city, killing scores of Chinese and destroying an ordnance factory, after which they sprayed the town with machine gun fire in retaliation for alleged firing on their planes by "Chinese bandits." On the pretext that a Japanese officer had been killed in Jehol (later proved untrue) two armored trains were sent against the town, but they were met with stout resistance by Chinese troops and after a twenty-four-hour battle withdrew. Rumor: An attack on Pieping impends.

Japanese Monroe Doctrine

Opportunity was taken by Viscount Ishii, former Japanese ambassador to Washington, on the occasion of a dinner of welcome to Ambassador Joseph C. McGrew to Tokyo, to warn the United States to keep hands off Far Eastern affairs. Press dispatches quote the Viscount as saying bluntly, "If the United States ever attempted to dominate the Asiatic continent and to prevent Japan from pacific and natural expansion in that part of the world, then, indeed, a grave situation would be created, for it is obvious that a nation with a population overcrowded to the breaking point cannot be shut up indefinitely upon a narrow strip of land." He declared that Japan has no territorial ambitions on the mainland of Asia and will maintain the policy of open door and equal opportunity. The problem is to reconcile this last statement with his statement that Japan's overcrowded population cannot be shut up indefinitely within her own territorial limits.



¹Secretary, Board of Temperance and Social Welfare.

A Call to the Observance of "The Week of the Ministry"

An Open Letter to All the Ministers of the Brotherhood

Indianapolis, Indiana

August 11, 1932

My dear Brother:

I am writing you this personal letter to inform you of a very important plan of the Pension Fund which has been sanctioned by the Commission on Budgets and Promotional Relationships and the agencies reporting to the International Convention. The week of October 2 to 9 has been set aside for "The Week of the Ministry." We have never had a day or week glorifying the ministry. The objectives of this week are: 1. To recognize that the nation or the world cannot come out of the present hour unless the church and the ministry meet their full obligations to Christ and the world. 2. Every disciple exalting Christ through prayer for and support of the ministry. 3. Every church having an employed minister and every minister a church. If churches are to exist they must have preaching. Today we have too many churches amply able to have preaching that are closed. It will be a primary object of "The Week of the Ministry" to get them open and to keep them open. 4. To care for the holy responsibility that is ours for the men of God who have served long years in the ministry and are in need.

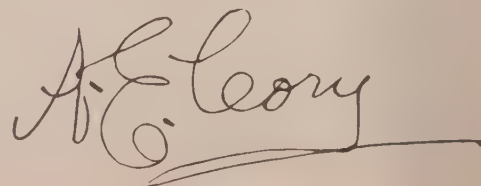
This week comes at the beginning of the local church year. It is our desire to make it fit into the plans of the local church so that there may be a great spiritual impetus and uplift given to the church at the beginning of the year.

The Pension Fund can carry on to success if the churches that have done nothing or have not completed their goals will give 6 per cent between now and January 1 on their goals. This will enable us to carry the pensions and to care for the large number of people for whom we are responsible. Remember in these first years of the Pension Fund it is our duty and privilege to care almost entirely for the older men from the Eight Million Dollar Fund.

The first object of the week for those who have completed their goals and all others will be to honor Christ and his ministry. This is just a personal request that you will put the week of October 2 to 9, "The Week of the Ministry," upon your church calendar.

With every good wish, believe me, I am

As ever,



"Teamwork Tells"

By Dr. John McDowell,

President of Home Missions Council

TEAMWORK always tells, and especially in missionary work. Marching together, the distance is shorter; singing together, the cheer is louder; standing together, the temptations are more easily resisted; lifting together, the burden is gladly borne; praying together, the victory is surely won. Cooperation both multiplies and hallows the energies of men and organizations.

The hour has come in Protestant Christianity when we must heal our divisions, combine our resources, and unite our forces if the Protestant Church is to bring the Kingdom of God into the life of North America. Competition may be the life of trade, but it is the death of morals and the disgrace of religion. We must have a cooperation today not only

in terms of spirit, but in terms of actual operation which will eliminate overlapping and overlooking, not only in mission fields, but in all fields of work. The needs and claims of North America should lead the denominations now to submerge all ecclesiastical animosities, and nonessential demands. The time and strength spent in controversies are needed today for aggressive and constructive work in the interest of the Kingdom. The time has come when we must end the waste of spiritual energy and consecrated money.

Cooperation in missionary work multiplies the power of each in the service of all, and therefore should be welcomed by all churches bearing the name of Jesus Christ. Bigotry, dogmatism and sectarianism cannot feed the soul of the nation. Nothing but conference, cooperation and combination will meet the needs of the nations now.

Whatever may be our views about organic unity, there certainly should be no difference among those who believe in Christ about the need and the wisdom of cooperation in every effort to make men like Christ, earth like heaven, and the kingdoms of this world the Kingdom of Christ.

The gigantic iniquities of modern society are thoroughly organized and directed by able leaders. To accomplish its purpose, the home mission enterprise, therefore, must excel all organizations in the value of its objectives and the wisdom and power of its representatives. No Christian body should stand apart from any other followers of Christ today on account of differences of belief respecting nonessentials. No mere speculative dogma should separate Christians from one another in the battle for righteousness.

The Story of Juana

By WINIFRED W. WILLIAMS

SOME years ago to the little river port of Santa Fe, Argentina, came a family of Basques, mother, father and two children, one a girl, the other a boy. We'll call the girl Juana and give her the age of seven. They settled in their new home and began doing a small-town dairy business, following their Spanish customs, in this new country. Juana helped the little family by giving long, long hours of ceaseless work—milking cows, washing milk pans, scrubbing floors and cooking meals, from early morn 'til late at night—for mother was busy having a family. Yes—six more until there were eight.

Year after year Juana proved to be the task doer of the home, but besides this she was attending the little Sunday school in the village and learning hymns. Soon she began picking out easy tunes on the baby organ—not often, for she didn't have much time. Then one day the pastor's wife asked her, with some other girls, to come to her home for tea. Oh! what a different world she found there. And she took in everything. The arrangement of the furniture, the kind of dishes and especially the way the dishes were placed on the table. That visit was followed by many others. And the seed of discontent was sown. (Every seed has a bit of discontent in its make-up—if it weren't for such a force, it would never break through the earth into the sunlight.)

Well, Juana attended school and finally finished some of the six grades. Having had to work so hard she never seemed able to do much in school, but when she reached the age of maturity (according to the Spanish idea of maturity) her mother told her it was time she was go-

ing out to the street door at twilight time to make friends with her neighbors. But Juana much preferred sitting at the organ evenings, playing those tuneful hymns which her Sunday school taught her. She was eighteen and it was high time that she should be thinking about marriage. But she did not care for marriage as she saw it in Santa Fe.

Something told Juana that that which she wanted was something more than the sordid back-breaking life of her young friends who had followed the way of tradition. She wanted to reach out for something more. All this time she was confiding her hopes and desires to her pastor's wife—and one day the opportunity came to go to the distant metropolis of Buenos Aires to attend school, training herself for better work and service in the world.

Juana entered this new life with a body prematurely tired, weak eyes, decayed teeth and drooping muscles. When we saw her she wasn't a very hopeful specimen. But what a miracle worker is our Lord! He sees farther into our lives than any human can.

Juana began living a normal life, with balanced menus and regular hours of sleep. Her teeth were fixed up, glasses put on the weak eyes and her ready mind set to work on the things she was longing to learn.

Even at the age of twenty we found this girl blossoming out. She learned to play the piano, although it was some time before her hands, which were muscle-bound from milking cows for so long, would limber up. She learned, not only how to set the table, but also how to cook some of those dishes her pastor's wife so pleasingly prepared. She learned

how to balance menus, how babies should be fed, how broken arms should be bound up. And best of all she learned more of that wonderful personality that had been the life of her being all those years. Christ lived for her in the pages of history, in the literature of all ages and in the world of today.

Every summer Juana would go home for a visit. Those visits were trying for her—her mother's continual nagging because she didn't get married as the other girls had, and the continual realization that her baby sisters were going through just the same drudgery that she had gone through. But her faith grew stronger and her decision more firm, for she saw these girl friends in the midst of squalor and filth, living in ignorance of any other life. She decided to give her life to social service among women of her own class.

Juana graduated year before last from the Instituto Modelo after five years of climbing. (The regular course of three years had to be stretched over five because of her incomplete preparation in the grades.)

She had a proposal of marriage from one of the city's most promising doctors in chemistry, but although she loved him she would not consider marriage, for he did not believe in wives ever leaving their homes for outside work, even though it be work of the church. She now is the assistant to the pastor of the largest Spanish-speaking church in Buenos Aires. She is blazing an absolutely new trail, for this church has never before felt the value of such a worker. She needs your prayers and mine. In fact all her classmates need our prayers and our money for they all come from just such surroundings of indifference and objection. Their families may have money, but not for such necessities.

Christ Walks Through Tropic Farms

By E. K. HIGDON

SINCE the embattled farmers of Massachusetts "fired the shot heard 'round the world" the farmers of America have rocked the cradle of democracy and nurtured the flame of Protestant faith. In recent years a deep maladjustment in our national life has brought bankruptcy and chaos into our rural areas. Protestant churches, which have always had their greatest strength among people of the villages and the open country, have been hard hit by this decline. Out of this loss and misery has grown a movement to save rural religion for that half of our people whose feet are in the soil.

Characteristically, this movement has spread to other lands. Since the Jerusalem Conference of 1928 Christian statesmen of all lands have suddenly become aware that more than a billion of this earth's people live close to the good earth. So in many countries throughout the world the attempt is being made to bring a more abundant life to those who live and feed their fellows by agriculture. The following account of a rural life institute in the Philippine Islands is interesting, not only as an example of an unusual type of mission work, but because it secured the endorsement of the very highest governmental authorities in the islands:

"The first Rural Life Institute held under the auspices of the National Christian Council and the College of Agriculture, University of the Philippines, was attended by thirty-six pastors, deaconesses, Bible women and laymen. They represented all the major communions and came from eighteen provinces as widely separated as the northern end of Luzon and the central part of Mindanao.

"Theodore Roosevelt, the Governor General of the Philippine Islands, wrote a

letter highly commending the idea and offering to cooperate in any way he could to carry out the policies decided upon by the Institute. He said:

"I was much interested in your program for a Rural Life Conference at the Agricultural College at Los Baños. It is excellent, and will unquestionably render real service.

"Agriculture is the foundation on which the Philippine Islands rests. Therefore they will prosper or fail to prosper in direct relation to the conditions governing the life of the farmer.

"Roughly speaking, the matter divides itself into three principal heads. The first of these is the supplying of the legitimate governmental facilities necessary for the building up of an agricultural community. These range from roads and means of communication, the improvements of breeds of live stock, selection of proper seed varieties, control of diseases, etc.

"The second is education—education of such a type as to acquaint all farmers, not simply the big ones but the small ones as well, with the methods by which they can avail themselves of modern discoveries, modern farm economics, etc., and make of their properties profitable enterprises.

"The third deals with the social conditions in which they live. History shows that almost invariably city dwellers have open to them greater opportunities for health service, recreation, and the other amenities that go to make life pleasant. This is normal, because due to the compact manner in which the population is gathered, services of this sort can be provided with greater ease and at less expense. The danger lies in the fact that because of the above, young boys and girls tend to leave the country and congregate in the cities. We should realize this, and

plan where practical to minister to this need of the country folk as well.

"I shall await with great interest the result of your deliberations, and will be glad to aid where I can in developing the sound policies you may suggest."

"The dean of the College of Agriculture put at the disposal of the group the services of twenty professors, eight of whom were department heads. These Filipino Ph.D.'s, from American universities, are nearly all comparatively young but they know their business well. They were much impressed by the practical knowledge and deep interest in rural affairs shown by the churchmen during the week on the campus.

"Faculty members lectured, conducted forums and gave demonstrations in poultry and hog raising, sack weaving, plant and animal breeding, plant diseases and insect pests, food supply, sewage disposal, and other subjects. Several round-table discussions, led by pastors and missionaries, centered attention on the question, 'How Can the Church Use These Facts in My Community?' An hour each evening was devoted to a public worship service; a half-hour each morning to private Bible study and prayer.

Rural Church Plans

"The following recommendations were adopted:

"1. That every local church should organize a Committee on Economic Improvement for the purpose of helping not only the members but also the people of the community and of cooperating with the National Christian Council, as well as government representatives, in the campaign for the development of rural work.

"2. That the National Christian Council negotiate with government authorities through the Rural Work committee for the arrangement and development of a system of rural life institutes, having the Los Baños Agricultural College, rural high schools, and local barrio meetings as the principal activities.

"3. That the National Christian Council undertake a three-year plan during which members of this Institute and other Christian workers who are interested in the improvement of rural life and have some knowledge and training in scientific agriculture, will be asked to cooperate in the promotion of various projects, such as poultry raising, hog raising, gardening, etc., among the church members and friends.

"4. That a campaign be launched with the cooperation of the Philippine Health Service and other health agencies to educate our communities for the betterment of our sewage systems and for the general use of the improved Antipolo system throughout the Philippines.



The Buruyen Valley

A beautiful and fertile rural community in the Philippines

A. Literate Church

"5. That the Literacy Campaign that originated in the province of Lanao under the remarkable leadership of Dr. Frank C. Laubach be widely promoted throughout the Philippines by the local leaders in every church and community, especially during vacation time when students have more time to give some real service to the illiterate people.

"6. That some of the most important and practical lessons on economic improvement, especially on agriculture, be taught at our various church institutes and conferences so that those things that have direct bearing upon the improvement of rural life may be extensively promoted in our rural communities.

"7. That we request the National Christian Conference and the American Bible Society to utilize the Bible truck, not only for the distribution of Bibles, but also of good selected seeds, cuttings, and other agricultural articles needed by the people in rural communities.

"8. That church leaders help in the promotion of cooperative credit associations in the municipalities in accordance with the provisions of the new law.

"9. That we express our appreciation and pledge our cooperation to the campaign championed by Governor General Roosevelt against usury in the Philippines and ask our legislature to improve our land laws, especially by the abolition of 'Pacto de Retro.'"

Oh, how many times I thank God and the home folks for making possible our lovely new building and equipment which makes our operative and delivery work possible.

Facts About the Red Man

The Hope of Their Race

Thirty thousand Indian boys and girls silently and wonderingly have left their mountain and desert homes and traveled far to the big boarding schools which the white man has provided for them.

School life is complex and puzzling after the simple life of the reservation.

They are bewildered by the close companionship with hundreds of other Indian girls and boys, the regularity and punctuality of habits, new clothing, different food, strange languages, lessons to be learned from books written in the white man's tongue, unfamiliar tasks in the school kitchen, dining room, printing shop or laundry.

After school—what? That is the problem of Indian youth. Shall they go "back to the blanket" or push on to better and higher things? Either way has its difficulties—persecution on the part of old Indians as returning students try to put improved methods into Reservation life, loneliness and opposition as they try to find a place in "the white man's world."

After the boarding school many Indian students need and want higher education. Opportunities for college training are limited. Churches or individuals might well offer promising young Indians higher and professional education under Christian auspices. How would these students be received in our church colleges?

The Indian is confused by the various denominational differences and strife among the churches. To the question, "Are you a full-blooded Indian?" a youth replied, "No, I am half Catholic!" Larger cooperation among Home Mission boards is needed. Indian pastors help solve the difficulty.

White women in Indian communities might prove real neighbors to Indian women by teaching them how to keep better homes. Fruit and vegetable canning and preserving, sewing, cleanliness, care of babies—these are among the services missionary-minded women might well render.

The government provides eighty-two hospitals and fourteen sanatoriums for Indian people. These institutions are open to the ministrations of Christian workers. Indian patients greatly appreciate the encouragement and help from such services. Not only does the government desire our help within the hospitals but also in helping the Indians to understand and use this health service.

A Quartette of Babies

By MRS. G. E. SPRINGER

IT WAS early morning in Mungeli, India, when a messenger from a village three miles away brought the report that a baby boy had arrived but that there were twins and the second child had not yet been born. The messenger was cautioned to speed the bringing of the patient to the hospital.

We set the stage for action but no one came. Noon passed and one o'clock came, but the patient had not arrived, so we all went home for our noonday meal and a bit of needed rest, for the morning had been a busy one. As I sat down to the table the word came that the patient was at the hospital. I hurried and ate some but forgot the longed-for "a little rest" and forgot that the sun was pouring down heat on the dusty road between our house and the hospital.

I found the mother and the infant that had been born about five o'clock, that morning, lying on a dirty little rope-laced bed that had been swung on the shoulders of four men as they jolted and jostled over the three miles of rough road to our hospital. The baby was naked. He had been born on the dirt floor that had been made clean (?) by plastering with cow manure. His little body had bits of sand and dirt all over it, but this was mixed with oil, for they had fomented him with hot oil. The process of this act is performed usually by an old woman with hard rough hands. She puts the palm of her hand in the oil and holds it over hot coals. When it gets hot she slaps it down on the baby's body. If the hands are very hard and can stand the heat well the oil gets too hot on a new born's skin and the slap on the body is a real shock. This baby was almost cooked all over. He was red from burning and blue because of poor heart action, so I put him in a soft little bed, wrapped him in a soft cloth and covered him well with blankets, for his naked little body was cold.

Next the mother claimed our attention and we soon had another boy. A tired little fellow he was. While I was wrap-

ping him up in his bassinet, the call came from the other room to get ready for another baby, but this time it was another story, for it was a little dead boy we were to receive. Of course there was excitement everywhere, for triplets is something to be excited about. In 1900 this hospital had the honor of having triplets born in it, but none since in thirty-two years.

There was a hard fight on to save the overtired mother and the little babe that had been so roughly treated with his hot oil fomentation and his long journey.

Our questions regarding the delay in bringing in the patients revealed that the men folks all had to go and dance in the heathen ceremonies that morning, as it was the great festival "holi" (the most unholy festival the Hindus observe), and the patients could not be brought until the ceremonies were performed.

These patients were absorbing our attention when word came that another maternity case was being brought in. Speed was turned on again and our forces divided. Within less than an hour a husky little boy was yelling loudly in his crib, not knowing what it was all about. Mother and son were both in fine condition, but the oldest of our triplets was slowly slipping away.

The next morning the father took a pickax and a shovel and dug a grave in the sandy river bank. We wrapped our little dead boy in tissue paper and his father laid him in his little bed near where he had put his little brother the day before. We might have written over his grave, "Died from over (un) kind treatment by ignorant women."

The mother and one little lad lived and all are happy that one boy was saved and yet we can but wonder who of that quartette of boys born that day were the lucky ones; the two whom God took unto himself then or the two who are to battle in life's race without the hope of Christ. Be that as it may, we do all we can to save them all.

The Festival of the Roots

By KATHRYN B. RICE (MRS. DALLAS RICE)

ONCE I detested the barren hills surrounding the fertile richness of the Yakima Valley, but it took only three days for their ever-changing beauty to fascinate me. Yesterday, after only a few days of spring, the lower levels were dotted with wind flowers. Next week they will be a bed of gorgeous purple coloring. A few more weeks and there will be a carpet of gold so pronounced that for miles away can be seen the gleam of its deep yellow. The scorching suns of late July will leave only the daisy, dried grass, an occasional clump of sagebrush with many rattlesnake dens.

My Indian girls on a trip yesterday said, "Oh, look! the 'punkas' (the Yakimas have no written language so I have to use my imagination in spelling) are coming up; and there is some 'pee-ach-a,' too. It will only be a few weeks until we can dig roots."

"Oh! no, you can't. Not until the 'Pom Poms' have had their root feast. No one can gather roots until then," said a girl of that Indian religious group.

That remark sent my mind back to the deep-seated feeling of the Yakimas about that feast. I went to the root festival last year. It was interesting to see the Indian chiefs leaving the Long-House (the tribal Ceremonial House) dressed in their gay silk shirts and kerchiefs which held their gleaming braids securely on their breasts, with their beautiful Indian blankets wrapped around them. Indian squaws with bright kerchiefs on their heads and lovely shawls covering bright dresses followed, carrying their babes laced tightly to baby boards. Soon came seven women and young girls dressed in flowing dresses of green, with moccasined feet and inverted basket-like hats made of cedar root and beautiful in design. They carried dishes to the kitchen next door, making trip after trip until over one hundred people had feasted, finally carrying out the tablecloths to shake them. These cloths consist of long strips of matting made of tall rushes (tulle) closely woven together.

We were invited in for the second table. The Long-House was a rude structure about one hundred feet long and twenty-five feet wide and when we entered we found in two long rows on the ground whereon food was placed, blankets stretched upon which guests were to sit. A long, bare space in the center gave room for two stoves and at the farther end were the chief drummers, dressed in silk shirts and trousers, each with a lone feather in his braids. When we entered, the drumming and chanting ceased and these men started to laugh and talk in Yakima dialect. No one else was in the building so one could not "do as Rome did," but after an interval that seemed endless the drumming continued, and an old chief whose face and hands revealed



Mr. and Mrs. Dallas Rice and Joan

many a battle, motioned for us to come to him. As I somewhat fearfully approached I made the mistake of walking on the tablecloth. He motioned us to sit, so we sat. After another endless interval the Indian people who had not been served entered.

On the Friday previous I had seen seven women on horseback encircle the Long-House and at a breakneck speed leave for the hills to dig roots. The rest of the group had waited at the building passing the days in dancing and ceremonies of thanksgiving until the women returned with baskets full of the first root delicacies of the season. When the

building was in sight they again urged their horses to a gallop and encircled it seven times while silence reigned within. It was quite a task to prepare the roots and cook them, but they were in readiness on Sunday soon after noon.

Now the head chief gave thanks to the Great Spirit for the roots so plentifully supplied for their use. (They have a similar feast for the huckleberry and salmon season.) Everyone, at a given signal, drinks the cup of water before him. Then the head chief shouts the name of a certain dish, "mummen" for example, and everyone takes his spoon and takes merely a taste from the common dish of that article. Next, he called "pee-ach-a" and we tasted that. Then he indicated "sow-wit," and so on until all the dishes had been tasted, eight in all including salmon and huckleberries. Then he shouted something in Indian which sounded like "fall to" and this they did, eating enough of any one dish to satisfy a normal appetite, yet doing the same for all eight foods. I busied myself eating "punkas" (a small round root similar to our unroasted peanuts) which were heaped in piles at intervals on the mat, and although very starchy are quite appetizing, and ate only small portions of the other foods. The old chief was quite concerned about my getting enough, and after telling me in broken English about the preparation of each kind of food, would heap my plate. When all had finished water was again passed and each one drank. The Great Spirit was again praised through prayer and chant and beating of drums, and the season of roots was officially opened.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."



Home of Mr. and Mrs. Dallas Rice, White Swan, Washington

Luchowfu Day by Day

By LAURA LYNNE MAJOR

I AM just home from the hour of worship which our missionary group has together each week. Though I was tired nearly to tears when I went, have come away refreshed and strengthened. Dr. Corpron expressed our sentiments when he remarked at the close of the hour, "Well, I can go back to the hospital now and wash some more pus out of gunshot wounds." Even though there are only eight in the audience, and it is held in a home instead of church, we try to make the service as beautiful and dignified as possible, with a piano, voluntary call to worship, special music and responsive readings, and always the carefully prepared discussion or talk by the leader. After being surrounded all day by hungry, suffering, needy people and listening to their tales of distress, can you imagine the relief to step into such an atmosphere of joy and quietness and confidence?

The disturbances in Shanghai last February affected us only remotely. A letter from our consul at that time advised us to evacuate, more because of the possible development of events than of the immediate danger to us. But we kept in touch through the radio (United Press reports from Shanghai to Washington, back to Manila and thence to us in Central China), and were exceedingly grateful to be able to carry on our work without interruption.

Just at present our local situation is much more serious than it was then. Sixty miles west of us is a bandit-Communist stronghold. Many thousands of government troops have been sent out from time to time to suppress them but every time so far the troops have themselves been surrounded and captured. Great numbers of these have been persuaded to join the Communist ranks, and of course the lat-

ter's supply of ammunition and other military equipment has in consequence steadily increased. The latest defeat of government troops is in progress as I write. Our hospital is crowded with the wounded. The streets are full of retreating soldiers. The Communists have of course come nearer the city. The people are almost as terrified of one as of the other, for the soldiers treat them in the most shameful way. Not only do they requisition rice and grass (used as fuel) which the farmers carry into the city to sell, but coolies, farmers, laboring men are seized by the military and forced to carry supplies. These men are rounded up by a few soldiers, fastened together by a long rope run from one to another through a leg of each man's trousers, and are compelled to carry any distance and any number of days without pay. No provision is made for their families. The experiences in *Good Earth* are repeated again and again before our eyes.

For many weeks Mr. and Mrs. Goulter and I have been helping with flood relief. Mr. Goulter has kept 200 men from literally starving by directing some road construction and paying with American flood-relief flour. Here at the Social Center we have taken in sixteen women and more than that many children—only a fraction of the most desperately needy ones, but all we can possibly provide work for. They live in temple gateways or miserable straw huts thrown up against some wall, with rain leaking through in great puddles on the dirt floor. When they come here in the morning they scrub up and sew all day, piecing and making quilts from scraps friends have sent out from home. (If any of you have more, send them along. From the present prospects of poor crops and civil war, we may

need to do similar work next winter. Mark the packages "Scraps. No commercial value," and we will not have duty to pay.)

One woman's husband was requisitioned last week, leaving her with four children and herself to keep alive on the two and one-half pounds of flour we give for her sewing. He was gone three days and as he returned he saw another group of soldiers taking his son away for similar work. The son had just returned when both were seized again and put to work digging trenches some five miles west of the city.

Six of our women and their families started on their long journey home two days ago. All of the women and two of the little girls have bound feet. They never had walked much until they had to beg their way out of the flood areas last year, and they said they "walked a step and cried a step" all the weary miles. The two months they have been with us, we have tried to help them understand something of the Father's care for them—to know that the lunch at noon and the flour at night, the constant care given the children—baths, clothes contributed by Christian families, daily treatment of sore eyes and ears, boils, cuts and other infections—all of these were given in the name of One who cares for their distresses. Our few moments of prayer together, when these six left, will not soon be forgotten. Each was given a little money to help with expenses on the 150-mile trip home. Many of these people own land and were prosperous farmers before they lost everything in the floods. Now they return without so much as a roof over their heads or a plow to till their fields, but with magnificent courage which the very depths of adversity have not destroyed.

One Among Ten Who Was Grateful

IN THE few months that Dr. Crozier has been in Bilaspur she has done many operations, major and minor, among which have been a large number of eye operations. Many of them have been very poor patients, and from such we have had little hope of receiving any fees. And in these days of depression and shortened budget, we have come to realize we needs must think of the fees. So to everyone we intimate that a certain sum would be quite acceptable.

Not all our patients have been poor, and we have obtained a number of quite respectable fees. One of such was a rich merchant from a town between here and Jubbulpore, who gave Rs. 50. But many are poor and many are "economical" and others, not ungrateful, but all too used to

getting much for nothing from the mission; and from these we get nothing.

Bari Lal was led into our hospital by the hand of a fellow-casteman. He needed an eye operation very badly. He was poor, alone, and almost friendless. Dr. Crozier examined his eyes and told him that he would need at least two operations on each eye. One she would do now and the other after she returns from her vacation. His friend stayed with him till the operation was over. When he was safe in his room, he left water with him that he could easily reach, and told him he would be back on the next day to bring him food. We could not feed him or give him water because of his caste. Each day the friend came and brought him his food and gave him fresh water. There he sat on the veranda of his little room, day after day till at last the bandages were removed and the stitches taken out. It was an entropion operation and one that will

clear up a condition preliminary to the main operation. He went home and promised to come back with a fee.

Today he came back, so happy, his face radiant, saying his eyes no longer hurt as much as they used to and that his sight has greatly improved. He pointed to the gate. "I can see the gate dimly now," he said.

And in his hand, with gratitude and happiness shining from his face he held his fee. He proudly handed me six annas (twelve cents). One of the nurses said, "That is a bigger fee than the rupees 50 we got. He is the tenth leper who returned to thank his Lord."

LETA MAY BROWN.

Damoh, India.

The way to know God is to become his steward, to work with him.—*Men and Money.*

A Preview of the College Year

... ..

THE Board of Education set up of the best kind a new committee to investigate the school at North Lind, the present name of what is at Portland, Oregon. Mr. Livingston had been teaching well for some months and on Nov. 1 he joined the Red Starman League, made a regular lecture and was expelled from the school. He was a member of the League and was a member of the League and was a member of the League.

[illegible][illegible][illegible]

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

[illegible]

Mrs. Williamson was one of the most courageous, devoted, loyal and unswerving Christians that I have ever seen. She possessed the privilege of the warrior to know. She possessed an unusually keen mind and a burning heart. In the frontier she kept the torch of the best things that were in

He was in the educational and engineering fields. He came from a family of engineers. His three brothers, Frank, Oscar and Leslie Morgan were educated in the ministry, and her sister, now deceased, was the wife of D. A. Wickizer and the mother of William Wickizer, pastor of the Christian church in Marquette, Michigan.

In the passing of Clara G. Wilkinson
 I have lost a friend and a true
 character which that institution has
 failed to replace.

[Faint, illegible handwritten notes]

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The Christian-Evangelist.

as the headquarters in Indianapolis. At the annual meeting of the Board on April 4 and 5 a tentative budget for the year had been assigned, with the understanding that it should be revised, if necessary, by the executive committee. In the light of the receipts for the year it was found it imperative to reduce the budget downward in a rather drastic manner. All expenses were cut except certain salaries were designated with alterations, and all other salaries were cut at least 20 per cent. To economize further it was decided to reduce the salary of the Superintendent of the Board of Education. The board is now located at 100 North Meridian Street, Indianapolis, and the superintendent is housed for the year at the same place.

When conditions are necessary, determine the executive committee of the Board of Education faces the future

with much encouragement and hope, and believes that the board will be able to withstand the storm and do a great work in the days to come.

[illegible]

Our colleges are making heroic efforts these days to balance their budgets and avoid deficits for the coming year. Many colleges are practicing rigid economy and some of them have been forced to take drastic actions in cutting salaries. For example, Gordon College has cut the salary of the president and all faculty members 10 per cent. Phillips University has cut the salary of its president 20 per cent, loans 10 per cent, professors 15 per cent, and assistant instructors 10 per cent. By these cuts alone Phillips University saves \$14,472. California Christian College has had to curtail its president and faculty for additional drastic reductions. The faculty alone is carrying nearly \$14,000 in salary part of the anticipated deficit for next year. Some of the teachers in others of our colleges have not received any salary for many months. There is no more valiant and loyal group of people engaged in kingdom enterprises than these college administrators and teachers. Their salaries are never large. In many cases they are making less than a middle class man. Yet in spite of it all they cheerfully give up a significant part of their salaries and even more.

The teaching staff at Butler University will be increased this fall by the return of a number of former instructors along with those new to the university.

Allegra Stewart, A.B., A.M., Ph.D., who has for the past three years been in England studying literature, will come back to teach. She now has her Ph.D. in English literature from King's College, London University.

George Schwenker was returned to camp for the summer and will be here next fall. He has been studying and teaching at the University of Virginia, and has earned a Ph.D. degree.

Chester B. Camp, B.S., assistant professor in the economics department, and Earl R. Beckner, A.B., A.M., Ph.D., associate professor of economics, will be here for the opening of the fall semester.

Thomas E. Galt, B.S., M.S., Ph.D.,
was member of the Chemistry Department,
University of Virginia, Charlottesville.

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Sons and daughters of ministers will be admitted to Butler University on half tuition beginning with the fall semester. This action was recently taken by the university board of directors and will be a boon to students of all religious faiths.

By SAMUEL S. McWILLIAMS



Rodney Farnhamson

He is an Argentine in spite of the foreign sound of his name, but his grandparents came from Scotland, settling in one of the provinces north of Buenos Aires. From this farm home, Rodney came to Colegio Ward six years ago and during that time quietly and modestly won his way into the hearts of his teachers and fellow-students.

The latter part of October the annual field meet of the school was held, but he took part in only two events in spite of the fact that he is a fine all-round athlete and the fastest runner in the school. Last year he did the same thing, and this is the reason: for three successive years he had won the athletic championship and the grey sweater with the red monogram and, without doubt, could have continued to win; but, with the spirit of a true sportsman, he wished to give another the opportunity to win the championship and the coveted sweater.

But Rodney not only has legs, he also has brains. According to the Argentine system, if a student in the secondary school has a certain average at the end of the year, he is exempt from the final examinations. When Rodney's grades were averaged this year, it was found he was exempt from all. And during the final days, when most of the other boys were frantically studying and preparing themselves for the ordeal of examinations, he was quietly waiting to receive his diploma and the degree of "Bachiller" which is given at the end of the Argentine secondary or preparatory course.

Near the end of the school year, Dr. Allen, director, without any previous announcement, called the boys of the year.

over. However, it is not as if the student body were unopposed and the name of Rodney Fargher was chosen by the student who was to receive the Nelson Prize. This year's award was given by Dr. Ernest Kasper, one of Argentina's leading scientists, and was voted by his fellow students to be a *major compañero*, or "the first companion," in the school. When the votes were counted, Rodney Fargher had fifty-one, there being eight for the next to him and a few other names.

The evening of the banquet when the boys and the graduates spoke their words of appreciation. Rodney arose and expressed his appreciation for all that the school had done for him. He then referred to the speech of a fellow-graduate who had said he had been in various schools but found College Ward different from them all. Rodney went on to say that College Ward is different because it is Christian. And he told the other boys to take seriously the Christian teaching that is given them by their teachers. Last year he took a course said of Jesus Christ, and in those farewell words he showed that he realizes the significance of the Christianity he has accepted.

Thus Rodney Farquharson goes forth from the halls of Colegio Ward strong in body and swift of limb, with a mind that is keen and well trained, with a personality and disposition so socialized that, in spite of his quiet modesty he was chosen the best "companion" in the school; and, last of all and most important, he goes forth with Jesus Christ as his best companion!

IN HIS history of the *Foreign Christian Missionary Society*, A. McLean in speaking of the work which had been carried on in Cuba by that society for several years and which it seemed necessary to close because of the necessity for more men and money than could be provided, wrote as follows, "The missionaries did what they could. They planted and watered and left God to give the increase." Mr. McLean in another place refers to Julio Fuentes and Jacobo Gonzalez as Timothy and Titus to Melvin Menges who at that time was a missionary in Matanzas. In the light of this it is interesting to have the translation of a letter from J. A. Fuentes to W. L. Burner, now pastor of Second Christian Church, Warren, Ohio, who succeeded Mr. Menges at Matanzas and acquired these two boys as protégés.

I have been a long-time member and feel that I ought to thank I thought for the improvement in conditions. The Club has showed the most kind we have accomplished in the same here, more all the people here a great respect for the club. We are feeling very good getting better here a good American club. The second Sunday of the month, Henry Day - we will go tomorrow at with the ladies every Sunday in this place we will have more than 100. In addition we have a good number of ladies at which we have an attendance of more 1000 was in our case in the past year. So we have every Sunday more 100, why have you had the second of the Sunday school.

[illegible]

negative results, however, did show a trend. The two things in South America and Europe got very positive of the American people.

[illegible]

"I have a mission, Yaguacer, at the edge of the province, and there I already have a young man whom I hope will become a minister of the gospel also. This young man told me last week when I was there that he desired that I should receive him as a member of the church."

Speaking of Books

The Road Ahead

THIS little book of less than one hundred pages from the pen of Harry W. Laidler, the Sidney Webb of the American Socialist movement, is designed primarily for people who want to know what Socialism is all about. It is exactly what its sub-title states, a primer of Capitalism and Socialism. In a style that holds the reader's attention from the opening paragraph to the close, Mr. Laidler pictures this changing world in which we live, the development of America from the Red Man to the jobless man, describes the coming of big business, the development of trusts and mergers and what they mean to human welfare. He discusses government in business, what co-operation means and how it tends toward Socialism, and what Socialism is.

In the approaching political campaign we are bound to hear much about Socialism and about that dynamic personality, Mr. Norman Thomas, its candidate for the Presidency. Those who want to know what Socialism is will seek an authoritative text on the subject. That word Mr. Laidler, executive director of the League of Industrial Democracy, has spoken.

JAMES A. CRAIN.

Youth and Creative Living

YOUTH AND CREATIVE LIVING is a challenging, thought-stimulating book in a field where such a book was badly needed. This is the first book from Miss Maus's pen written especially for young people themselves and it carries a vital message for all youth of high school and college age.

The purpose of the author was to produce a book for the personal enrichment, cultural development and character growth of young people, to which group she has given a lifetime of service. The volume is a natural product of two decades of intelligent, patient, sympathetic and untiring work with youth everywhere. Its vigor and frankness are characteristic of the author as is also the intimately expressed understanding of youth problems.

Youth and Creative Living should appeal to young and old alike because it presents so clearly the challenge of Christian living. In it character development is made an understandable process. Self-knowledge is discussed in a frank, interesting and helpful way. Self-development is clearly defined in relationship to those qualities which are essential in the full development of Christian personality. It has been spoken of as "a significant volume," "a veritable gold mine of challenge and inspiration." These are careful evaluations, not flattering ones. It is entirely possible that the greatest contribution which Miss Maus shall make to the youth of America and other lands will be in

the future through the medium of this book.

Every young man and woman, every teacher and leader of youth will read with great interest and vital profit Miss Maus's book, *Youth and Creative Living*.

T. T. SWEARINGEN.

George Whitefield, the Awakener

WHAT a mighty man George Whitefield was! He has been dead 162 years, yet the Prime Minister of Great Britain pays tribute to him! "God will not give us men, says Mr. MacDonald, however much we may pray for him to do so. We have to make them, and Whitefield, the Wesleys, John Knox and George Fox helped to make them in the only way they can be made." This picture of Whitefield, a modern prophet of righteousness, presented by Mr. Belden, successor in the pulpit of "Whitefield's," London, exalts the power of preaching.

Whitefield went to Oxford, where he met the Wesleys and became a member of the "Holy Club." Just turned twenty-one, his first London sermon attracted so much attention that his biographer says that it startled the city. And from that moment he never ceased to startle men. His acceptance of Wesley's doctrine of salvation by faith through grace and of a definite experience of conversion led to his exclusion from the churches and caused him to seek his audiences in the open fields. His first experience of this sort was with the collierymen at Kingswood. These people, whom Halevy describes as utter savages living in dirty ruined villages, heard him gladly. First 200 came, then 2,000, then 5,000, and eventually 20,000. Of these meetings Whitefield says that hundreds were brought to deep con-

viction, the first evidence of which were white gutters made by the tears which rained down their black faces. From thence on he was a preacher of the fields.

Where Wesley failed in America, Whitefield succeeded. Wherever he went in America, as in England, thousands hung on his words. He founded the oldest American charity, Bethesda Orphanage at Savannah. Strange as it may seem to us, he was as welcome in Boston as in the South. He was one of the world's greatest travelers in his day, crossing the Atlantic thirteen times in frail sailing ships. Whitefield is buried beneath the pulpit of the Old South Church in Boston.

Dr. Belden writes in a way that makes Whitefield live again. His chapters on Whitefield's contribution to modern evangelism, philanthropy and education, his impact upon society, and his analysis of the evangelical revival will do much to help the preacher understand the problems which confront the church today.

JAMES A. CRAIN.

The World's Danger Zone

SHERWOOD EDDY is the Isaiah of the modern world. With keen-cutting insight he penetrates the outward appearance of world events to their spiritual heart. In this book on Manchuria he outlines as no other writer has done the moral and spiritual verities which lie at the heart of the struggle between China and Japan. Since that struggle is only in its beginning phases, and since other nations are entangled, Eddy rightly regards the situation as one of extreme danger to the peace of the world. If a new world war is not to spring up out of this Far Eastern Alsace-Lorraine, vast numbers of people must read books like this inexpensive but clear-visioned volume.

H. E. FEY.

Books Reviewed In This Issue

THE ROAD AHEAD, by Harry W. Laidler. Thomas Y. Crowell Co. \$1.00.

GEORGE WHITEFIELD, THE AWAKENER, by Albert D. Belden, D.D. The Cokesbury Press, Nashville, Tenn. \$3.00.

YOUTH AND CREATIVE LIVING, by Cynthia Pearl Maus. Ray Long and Richard R. Smith, Inc., New York. \$1.75.

THE WORLD'S DANGER ZONE, by Sherwood Eddy, Farrar and Rinehart, New York. \$.50.

WHAT I OWE TO CHRIST, by C. F. Andrews. Abingdon Press, New York. \$1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

What I Owe to Christ

HERE is one of those rare biographies on which one feeds his soul. Since Stanley Jones's *The Christ of the Indian Road* there has not been a book like this one. And in this reviewer's estimation, *What I Owe to Christ* will live the longer of the two.

What I Owe to Christ is biography, if one can imagine biography written by a man who incorporates in his life the immemorial words of Paul, "It is no longer I that live, but Christ that liveth in me." It is morally and spiritually germinal. Do not be deceived by the low price of this book. Sooner or later you will read it, and the reading will deepen your experience of the grace of God which has made this frail man Andrews one of the few spiritual giants of his day.

H. E. FEY.

The Missionary Organizations' Own Section

Dear friends:

ON THIS page there is a letter from Ruth Musgrave, one of our faithful missionaries in Africa. She is stationed with others at Lotumbe, two long days of hard travel from either Bolenge or Monieka, the nearest stations.

Miss Musgrave, as well as other missionaries in all our fields, was looking forward to a well-earned furlough after a long term of arduous service.

When the receipts from churches, Bible schools and missionary organizations at the end of June fell far below those of the previous year, one thing was evident. Further reductions must be made so that the cost of the work at home and abroad would come within the actual receipts.

One of the adjustments decided upon was the postponement of missionaries' furloughs. Asking every missionary whose year of home-coming was at hand to stay in his or her field for another year would save the sum of money designated for furlough travel, ship passage, and so forth.

We are sharing with you the reply of one of our fine band of unselfish consecrated missionaries. We want you to read it earnestly and thoughtfully. And then we want you to join us in a heart-searching study of ourselves, our circumstances, our attitudes, our resources, our opportunities.

In the September meetings of our missionary societies, we will consider and accept financial goals for our giving this year. Can we think of doing less than last year? Can we be happy in only equaling last year? Let us acknowledge our ability to give more than we have, our opportunities to do more than we have, and pledge ourselves and our possessions in larger measure than ever!

Lotumbe, Africa.

My dear friends:

It is interesting to say the least of it . . . that is to be ready to sail for America in a short time, and all of a sudden hear that you are to remain an extra year.

The first thought is of home, what will poor little mother do? How it hurts not to see her for another whole year. Brothers, sisters and children growing up, some of whom I have never seen. One's heart has to be adjusted to such shocks.

Then the swift thought that follows is like this: My! how happy I am that I am tied up here at work rather than there so far from my chosen work and people. I was kept at home on account of health once, so I know what it means. There is no comparison in the two feelings!

And yet here is the fact: All winter clothes have come for traveling to Amer-

ica. Wool and silk, all heavyweight, nothing of which can be used here. They must be put away with great care in moth balls (if you have any), and then taken out every few weeks for sunning and brushing, for mold, cockroaches and moths are plentiful.

All my Congo clothes have become threadbare. No new dresses, for it is too near time to go home to buy new ones. Shoes all worn, stockings out at the toes and heels, slips patched to the limit. Helmets just about gone to seed, for four years is long enough for the life of a helmet.

Bed linen, table linen and napkins may be made to hold out by splitting down the middle and sewing the outer edges together and hemming the other edges. Hand towels and cup towels are threadbare and worn.

But, oh, the storeroom? Yes, flour, sugar, lard, etc., may last, but there are no more tins of meat, fruit or vegetables. All the relishes are gone. Nothing to tone up the appetite in time of blues. And the sad thing is that it is too late to order anything from home for it takes a year by freight or six months and over by parcel post. So what we get will have to be purchased from companies out here. We will learn to use more native foods.

But what are all of these things? Only incidentals compared to the opportunity of service the added year brings. More itinerations into the back country, more opportunities to work with the out-station schools. More opportunities with the local church and its life. All in all, I am glad that gladness always comes even from what might be termed a hardship. Always things to do for Jesus and others whether we go or whether we stay. All things are in the make-up of a lifetime.

I am glad that Jesus comes first in my life. I am glad that his work is first with me, so that in whatever shock comes, there is always joy in him. I am glad above everything else that my mother loves Jesus most of all and that she will be comforted in him in this year of disappointment. But she is brave and has always been willing that I should serve Jesus even in far-away Congo.

Very sincerely,

RUTH MUSGRAVE.

Daily Devotions

EVERY morning on six days of each week through all the year, the entire headquarters group begin the day by spending a little while in the chapel in worship. One by one the staff members who are in town come into that little room. Mr. Corey, Mr. Cahill, Mr. Plop-

per, all the secretaries, we could name them one by one, the workers in every one of the offices; you will see Harry and Bob present, our two capable boys who serve in stock and mailroom, and no one is more faithful than Mr. Fellows, caretaker of the building.

We all take turns in leading the little service. One morning not long ago, one of our group brought us the following thoughts which we share with you: The Scripture selected was the Twenty-third Psalm which we read and then sang in its lovely musical setting. The leader said:

"There are some intrepid souls who face danger and hardship with courage, who bear trials unflinchingly and uncomplainingly. But most of us, if we are honest enough to admit it, want very much to be spared any uncomfortable experiences. We want our difficulties smoothed away, our lives made easy and pleasant. And we spend too much time in keeping ourselves comfortable physically, mentally and spiritually.

"It is difficult to understand the beneficence and blessing to be found in pain and suffering and yet that lesson is there for us. I have not yet learned it, have not yet been able to accept it gratefully, but I realize as I look back in my life that joys and blessings came to me out of some sorrows which I thought hardest to bear.

"Father, forgive us when we ask to have things made easy. Forgive us when we fail to serve thee because of difficulties in the way. Give us faith to ask thee for guidance in our lives and courage then to walk in the way thou showest. Father, these days are a testing time for some within this group. Be with those who especially need thee. Hold them close in thy love and grant that they shall see with eyes of faith the glory that is not yet revealed and have abiding assurance that nothing can separate us from the love of God through Jesus Christ our Lord. Amen."

(The following lines were written by a young Japanese student in California.)

Today I have been washing windows
Where storms have left their stains;
On the outside, smears of rain,
On the inside, blurs of pain.
I had forgotten that clean windows
Could make such a difference.
I have looked so long at darkened windows
Where my own reflection peers;
I had forgotten there might be things
Outside myself to see.

Programs for Adult Organizations

For the Leader of the October Program

Topic—Seekers of the Great Spirit

My dear Leader:

THE time has come to talk about the October meeting of our missionary groups, the one for which we have accepted the responsibility. Taking a look at page 2 in the *Program Year Book* you will see that our program is the second in the series of study of the American Indian. The September program was planned to give a sort of bird's-eye view of the Red Men and thus to develop appreciation and increase our good will toward them. I liked the way the leader introduced the topic and helped us see the plan for all three programs. I mean to discuss it in much the same way. I feel that it is very helpful to understand the continuity of the topics for the year.

Then the October meeting is planned to cover our own work among the Yakima Indians at White Swan, Washington. When you knew that you were assigned to the October meeting I know you were glad. I was. The work which we have been doing at White Swan is so interesting and most of us have known too little about it. Did you immediately register a vow (I did) that you would "brush up" on the subject?

Dallas Rice, who has been the very efficient superintendent of the work, says that many people right in Washington and Oregon make their share of mistakes thinking that the mission is located at Yakima rather than White Swan. Read the most interesting article written by Mr. Rice in this issue of *WORLD CALL* in which he explains how to get to White Swan; tells about the farm and the buildings, the way they live, etc. How I want to go!

Then in the midst of our new information and enthusiasm we learned that there was a possibility that the work at White Swan might have to be suspended for a year because of the depleted receipts of the United Christian Missionary Society. Of course only stark necessity would dictate such a plan. But when those in charge of the work began making plans for the necessary reductions in home missions work, one person visited the mission, saw what unusual work had been accomplished this past year, heard what the government agent had to say in high praise of the way in which he relied upon Mr. and Mrs. Dallas Rice to interpret the government's attitude to the Indians, and decided we couldn't suspend the work at Yakima *even for one year*. And so the mission will go on, with a very greatly reduced budget, taking only Indian boys for this year. Let's resolve that the girls can go back next year.

We will be more loyal in our support if we know what we have been accom-

plishing at White Swan. It will help us realize how important the work is and what it means to the Yakima Indians and their children if next year's financial story makes suspension necessary then. I am going to try to make my group see what we have done and what we can be doing if we make it possible for this work to be continued. Let us face up to the need among the Yakima Indians.

On the program pages, 14 and 15 of the *Program Year Book*, there are listed four topics:

1. "The Way to White Swan." This is an article in the September *WORLD CALL*, by Dallas Rice, covering such interesting things as the exact location of White Swan, the farm and buildings, the workers, the type of work being done, the needs and results being achieved. To get acquainted with Mrs. Kathryn Rice, read the interesting account in *WORLD CALL* of her visit with the promising Indian young man, under the caption, "The Yakima Missionary Helps Answer Prayer."

2. "Helping Indians Find the Great Spirit." This is a leaflet carrying the title, "Our Yakima Indian Work." This sketches the location, beginnings of the work, changes in policy and the work as it has been carried. This may well be used in the meeting "as is."

3. "Within the Tepee," is given as a leaflet under the title "We Go A-Visiting." It should be used, as it gives such a good idea of what our work has been accomplishing in the homes of the Indian people. You will see that it is suggested that this material be given as three visits. The leaflet can be torn apart and the divisions given to those who will carry the parts. The first and second visits should be given in the first person as though the one telling it had actually had part in it. The third will be most effective if two people give it as a dialogue between Mrs. Rice and the old Indian woman.

4. "The Festival of the Roots" is an old Indian festival still observed by the Yakima Indians. It is recorded in the September *WORLD CALL*, as witnessed by Mrs. Rice and will make a very interesting story.

I feel these four topics will make a very worth-while program and worthy of our consideration. The quotation at the top of page 5 in the *Program Year Book* will be fine to have read in the meeting. Also the items under "Think On These Things." The first of these items might well be made a subject of investigation. The person called on to read the items might follow the reading with prayer.

I believe we will have a very good program. Let's work to make it a very especially appealing one to the end that people will be inspired with the determination to "hold the line" against fur-

ther retrenchments in the work to which we have given ourselves. I am wishing you all success in the carrying out of your program.

Prayerfully yours,

ANOTHER PROGRAM PLANNER.

P.S. For service activities, see the list of things needed at the Yakima Mission as given by the Rices on page 45 of the October, 1931, *WORLD CALL*.

Note!

Remember there are available reprint copies of the bibliography on the North American Indian which appeared in August *WORLD CALL*. Bibliography on the China study may also be had on request.

See the "What, Where, When and How" page of this issue for Fellowship Suggestions for the October meeting.

The First Americans

THE Indian is not a relic of the past but a future citizen.

It is doubtful if any people have ever passed through such a series of life-changing influences as the American Indian in the past 300 years. The transition which he had been expected to make has been too quick. He has been asked to do in one or two generations what required centuries for the Anglo-Saxon.

"The Call to Prayer," part of the program material for the World Day of Prayer for 1933 is being prepared by an American Indian.

The statement was made that the Indian population of Canada, now something over 108,000, is peaceful and happy and more and more showing an interest in public affairs. The influence of the Christian Church through her missionary contacts and the processes of education and training along many practical lines have done much to develop in these people a spirit of contentment and a desire to make something of their lives. History shows that many Indians have not only marked ability and gifts beyond the average but are ambitious to contribute something to the world's work. In these types the Indian is seen at his best with race tendencies well in control. His transformation is a remarkably short period of time to a loyal, faithful, peace-loving Christian, shows the power of Christ "to save to the uttermost those that come unto God by him." All the churches in Canada have had a share in this work of Indian missions.

"God wove a web of loveliness

Of clouds and stars and birds,

But made not anything at all

As beautiful as words."

Programs for Young People

Circle

(For Young People, ages 18-24)

1932-33: *Fellowship in Service.*

October Theme: *Trail Blazers.*

Worship Theme: *The Romance of Influence.*

Indian Americans

DIDN'T you find the book *Indian Americans* fascinating? Everyone in the Circle should have an opportunity to read the book and discuss it. Since the Circle meeting affords time for only a hasty presentation, why not use the book in another meeting during the month?

Study the book section by section, note striking sentences, for example, the third paragraph on page 41. Note subjects for research, for example, how much do you know about the Indian government's schools? The government bulletin and the school papers portraying the student life on the campus would be especially interesting and helpful in the way of becoming better acquainted. Select special topics for discussion, for example see last paragraph, page 45. Discuss ways in which these three major problems differ for the Indian youth and youth of the Caucasian race.

Plan charts and posters for the purpose of emphasizing important facts and truths and challenging the attention of others by their compelling message. For example, the four outstanding contributions of the North American Indian found in chapter 1, page 9, section 2, would make a most interesting poster, or rather than placing all of this information on one poster, four separate posters might be used.

"The Hogan Beneath the Sunrise"

Have you ordered the play "The Hogan Beneath the Sunrise" which shows the difficulties confronting educated American Indian girls when they return to their homes? This play requires three women characters and may be presented in about fifteen minutes—price 25c.

Material in Program Packet

The material in the program packet will introduce us to the Yakima Indian. The short sketch "The Visit of Red Fox" tells the story of the beginning of the work. "Sharing With Yakima Youth" gives us a glimpse of White Swan Mission. "We Go A' Visiting" introduces us to the home life and their interest in Indian art and craft. "The Festival of the Roots" has a special message of its own as we approach the Thanksgiving season. Shall we help the Indian to know God, the Father, who is the giver of all good gifts?

Plans and Prayer

Use suggestion "Through Plan" for discussion and thoughts in "Through Prayer," prayer thought and meditation.

Senior Triangle Club

(For Young People, ages 15-17)

1932-33: *Building a New World Together With God.*

October Theme: *Building With the Yakimas.*

Worship Theme: *In Thy Church.*

High Points

WASN'T that first month's study on the North American Indian interesting and fascinating? When the word Indian was mentioned did you think of "scalp" and "tomahawk" as did the two business men in *Indian Americans*, page 6? Perhaps we needed just this study in our Hi-Tri to help us know the Indian. Shall we replace the words "scalp" and "tomahawk" with those which signify great contributions of the Indian and every day shall we strive to give the Indian a chance and see that Indian youth has justice and opportunity?

Have you arranged for as many young people as possible to read chapters 3 and 4 of the book *Indian Americans*? Ask some to make a definite report and give others the opportunity to discuss the interesting sections of the book.

"Indian Friendship"

Have you ordered the play "Indian Friendship"? This is a short play in two scenes, showing the influence of the church in helping young American Indians and the opportunities for friendship with them. The play requires nine characters, preferably high school young people—four girls and five boys. It requires about thirty minutes for the production of the play—price 25c.

Building Helps

Refer to "Building Helps," page 13, in your program Year Book. Check carefully on "My Purpose." If there are those who did not have the opportunity to check their individual aims, why not give them the opportunity at this meeting?

As a Builder

Will you conscientiously plan to carry out the suggestions as a builder of a new world?

Fellowship

See the program page in the August WORLD CALL and refer to the Circle column for suggestions on Indian music and Indian songs.

My Purpose

What is the purpose of your Hi-Tri club? Are you attaining the aims that you hoped to reach as you made your plans at the beginning of the year? How many books have been read? Were your offerings remitted in September? How many new members have been added to your club?

Intermediate Triangle Club

(For Boys and Girls, ages 12-14)

1932-33: *Pioneering With Jesus on World Trails.*

Intermediates on Pioneer Trails

OCTOBER brings to you the new comprehensive material for Intermediates. Every phase of the church life of 12- to 14-year-old-boys and girls has been planned for in lesson units for the church school, discussion units for Christian Endeavor, recreation plans for Intermediate socials and Triangle Club programs. These center in Intermediate interests and problems with the general aims:

1. To introduce the Intermediate to Jesus, the pioneer, and help him begin to discover what Jesus has to contribute to his life today.

2. To help the Intermediate discover his place in life and to see the relation of certain qualities of character and adequate preparation to the attainment of this place.

3. To help the Intermediate find his place in the groups of which he is a member such as home, school and church, and to share the life of those groups.

Jesus the Pioneer

"Who are you, Jesus?"

"I am the way,

I am the life;

I give you a new commandment:

Love one another as I have loved you;

I am among you as one who serves;

I am the Pioneer of Life."

October Theme: Blazing Trails

It is desired that Intermediates may find a higher appreciation of the meaning of pioneering with Jesus, through the study of the early Christian pioneers, and may develop a spirit of cooperation with the present-day efforts in extending the Kingdom of God. This material will help them to discover how the disciples, inspired by Jesus, and those who down through the centuries have carried the gospel into new lands, have been urged on by the pioneer spirit. Various activities and projects are suggested and you are urged to use as much group and individual initiative as will contribute to the development of your theme.

Your Intermediate Department will like the new comprehensive materials.

The twelve months' materials for the Triangle Club are published in one booklet and sell for fifty cents. Send your order to the United Christian Missionary Society.

Devotional Study for Missionary Societies

OCTOBER

"We Would See Jesus!"

Call to Worship:

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul waiteth only upon God: from him cometh my salvation. He only is my rock and my salvation: He is my high tower; I shall not be greatly moved.

From the end of the earth will I call unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

Hymn: "More About Jesus," or "I Need Thee Every Hour."

Prayer:

Thanksgiving for the Christ who gave himself for the world and for our great privilege in calling upon him. Petition that the yearning to know him better and to more perfectly understand and follow his will may grow within us; that we may be alert to the needs of others and aware of the world's great need of him.

Scripture Reading: John 12:20, 21; Acts 17:26, 27.

GREAT crowds had come to Jerusalem for the Passover season and as they stood in groups they talked most frequently of Jesus of Nazareth: "Do you think He will come up to the Festival?" "I heard that the High Priests and Pharisees have ordered that if he appears he is to be arrested"; "What do you think, will he come?" Meanwhile, Jesus having set his face stedfastly toward Jerusalem was coming. The word quickly spread: "He is here"; "He is out in Bethany at the home of Lazarus and his sisters"; "He is coming into the city." Excitement ran high! Everyone wanted to see him—those who had been healed and their relatives, those who had fed on the bread and fishes, those who had listened to his teaching, those who had never seen him but who longed for even a glimpse. And so the throng surged out to meet him and to acclaim him king.

Among those who had come up to Jerusalem for the festival were some Greeks, strangers in the city and especially eager to see Jesus. But, unaccustomed to the ways of the Jews, confused by the great city and its tumult, lost in this babble of strange tongues they began to fear that they were going to be disappointed in their quest. To see that man called Jesus they had come. Must they go back home disappointed and listen to the complacent "I told you so" of their fellow-villagers? And then unexpectedly the opportunity came. Philip, whom they knew to be one of the close friends of Jesus, was standing apart from the crowd. Philip looked approachable. Timidly they put their desire, "Sir, we

want to see Jesus." You remember how Philip told Andrew and together they carried the request to the Master. You remember how his face lighted with joy. How this request must have heartened him and assured him that his supreme sacrifice would bear fruit. Those were Greeks who were longing to see him. This request came from the pagan world.

"We would see Jesus." It is the heart cry of many American Indians who long to lay hold on the promises. A little Choctaw Indian girl of twelve years had been away in boarding school where she learned to know and love the Christ. Among her own people she was the only one who knew of him and so she started a Sunday school. It was a simple service. A roll call to which each Indian responded with a verse of Scripture which the small girl had taught them during the week. Not much of a Sunday school perhaps but it meant that one small twelve-year-old was doing all she could to help her people in their cry, "We would see Jesus."

One springtime many years ago a great company of Indian warriors were gathered together in their camp in Oklahoma, ready to start forth on a mighty war of revenge. Mightiest among the warriors stood Mokeen and beside him his small son, Lucius, proud of his father's battle array. Years later, and again springtime in Oklahoma. A great crowd of Indians filled a large tent where a Christian service was going forward. No longer in wartime dress, there was harmony and happiness among the various tribes. Love shone on the faces of those who had come, eager to hear of Jesus. On the platform was Lucius, grown to manhood, the first ordained Christian preacher of his tribe, leading the service, telling of the longing of people across the "great waters" to see Jesus. Mokeen, the mighty warrior, an old, old man on whose face shone the peace of God, rose to bring his gift in response to his son's plea. "I give this dollar," said old Mokeen, "that those across the

water may know about Jesus too." Their own longing satisfied, they heeded the heart-hunger of those in other lands who still come with their pleading, "We want to see Jesus."

Just suppose—today in any great city in our land. Crowds that have come together from all over the country for some great event. And Jesus in person in the city, mingling with the throngs who having heard of his presence are crowding around to have a look at him, to speak to him if possible. Suppose that you were one of the chosen few who had access to him. You were on the reception committee. You helped protect him from the pushing crowds. You could introduce your best friends to him if you wished. And then suppose that out of the crowds there should come to you, not some of the wealthiest or best educated people from your home town, those whom you could introduce with pride and before whom you would like the chance to appear in the company of the great but instead some poorly dressed Indians from a Reservation near your home. Pleadingly they would say to you, "We want to see Jesus." Would you give them the chance to come close to him? Or would you put them off with some poor excuse? Would you want to save the opportunity for your white friends first and then lead the others to him if there was time?

"We want to see Jesus." It is the cry of the world, the need of the world today. All nations, all from a common origin, all of one blood in him, all meant to be of his great family, all of whom must be given the opportunity to come unto him. Remember the light on his face, the joy in his heart when those Greeks come seeking him. What must be his sorrow when the request is denied by those of us to whom he left the joyous task of answering the plea of others who know him not.

"We want to see Jesus." May we recognize our own need and earnestly seek him.

Hymn: "We Would See Jesus," used as closing prayer. This hymn may be used as special music or sung by the group.

EDITH EBERLE.

Good Ideas That May Be Used Anywhere

All Aboard for Vacation!

THE woman's council of the Magnolia Park Christian Church of Houston, Texas, had a very unusual program during the month of July. Carrying out the vacation cruise idea one of the groups prepared hand-sketches of programs with ships and boats as the central motif. The travel letters and dramatization provided for in the regular program materials were presented and a travel notebook of South American scenes was passed around.

Another group had charge of the luncheon and arranged the tables in the form of the letter "H," decorating the central table to represent the deep blue sea. Its centerpiece was a huge cake shaped like a steamship and decorated with American flags. Tiny sail boats were scattered here and there on the other tables, together with buoys, anchors and American flags. Suitcase favors were provided for each guest and a seafood dinner was served.

MRS. G. LAYTON MILLER.

Houston, Texas.

Good Ideas That Could Be Used Anywhere

A School of Christian Internationalism

By HELEN M. NICHOLSON

THE most unique missionary meeting I ever attended was one patterned after the modern school with its activity program. The meeting was for the Business and Professional Group, of the women's missionary society of Central Christian Church in Pasadena. Many of the group are teachers, so the idea was fully appreciated.

Written invitations warned us that a password would be necessary and that the password was to be found on the card. From the moment of arrival, it was evident that the letters J.I.C. were to figure largely, and at last it was learned that they stood for Japan, India and China. (The church here has had recent personal contacts with missionaries to each of those countries.) Miss Flora Herring, the "principal" of the "school" and the originator of the idea, then urged all students to do their work well and called on her "teaching staff" to distribute the "book bags" which contained the materials for our studies.

The first lesson was geography. Maps of Japan, India and China with our mission stations marked had been prepared for each student. Accompanying these was an envelope containing slips of paper on which were written the names of missionaries and their stations. Papers of pins were also provided. The race was on to see who could pin the slips to the right station the most quickly. The winner was awarded a special seat of honor and an "A." The names of the missionaries at each station were read aloud with occasional comments if someone happened to know the missionary named.

A reading lesson followed. Verses about our friends in the three countries were then read in unison. Some students had extra reading assignments which were short articles cut from *WORLD CALL*. A writing lesson occupied the next twenty minutes, the result being much fun plus about twenty-five letters to both Miss Emma Lyon, our living link in China, and Miss Neva Nicholson in India. Then came a story hour. Stories about native workers in each of the three countries were told by three students who had done some "home work." A music lesson came next. Words in keeping with the theme had been written to be used with familiar tunes and were much enjoyed.

Testing of results is essential to any well-planned school program, so a test over the material studied during the evening was next in order. It afforded fun as well as education, and was enjoyed as much as the other parts of the program. By this time everyone felt that she had earned the diploma and the degree of J.I.C. which was conferred upon her by the president of the School Board (the president of the missionary society).

The closing ceremony was on the order of an ivy chain with letters to take the place of ivy. These letters spelled the names of the three countries and also our own city of Pasadena. As all joined hands, Mrs. Watson, our pastor's wife and formerly a missionary to Japan, offered a beautiful prayer of consecration which lifted our minds and hearts to the great world task and made us feel joined in heart and spirit with Christ's messengers throughout the world.

Too much credit cannot be given Miss Herring, her mother, sister and the efficient committee that assisted in working out the details of the program. Much time and thought was given to it, but any one of the twenty-five present at that meeting would testify that for her it had been an evening of fun, education and inspiration, and that it had helped her to have a greater appreciation of the importance and worth whileness of the missionary enterprise.

Activities of One Society

MRS. AGNES G. COOK, secretary of the Fort Madison, Iowa, woman's missionary society, sends us an interesting account of some of the activities of that society during the last year:

"The organization of an intermediate society of thirty members, which in nine

months has had an average attendance of fifteen.

"A Mystery Mother Banquet. Our Circle girls needed a boost, so we gave each member of our society one or two names of girls, either members or possible members of the Circle. The women sent cards and little gifts to each girl, signing them 'Your Mystery Mother.' At the end of six months we gave a banquet for the girls, revealing at that time the names of the 'Mothers.'

"We entertained the Brotherhood of the church and they responded by entertaining the society, putting on a splendid program and serving refreshments.

"Our society visits the County Home at Thanksgiving time each year. Last year we put on a program and took a treat of homemade cookies, candy bars and magazines.

"We urged the 'nine o'clock watch,' not only among our members but among all the women of the church.

"We have written a letter each month to Miss Anna Cowdry in India whose work we support, and remembered her with a gift at Christmas time.

"We sponsored a Bible study, for four weeks, feeling that our children were not well versed in church history.

"At our regular morning service the first Sunday in June we presented the Installation Service sent out by the United Society. It was beautiful, impressive and inspirational. Four times when our women have had charge of the public services, they have been crowned by one or more confessions. This year an aged grandmother joined the church on confession of her faith."

Echoes From Everywhere

Visiting the Indians

"Lo! The poor Indians," held the spotlight at the All-State Washington Convention held in Yakima. One entire afternoon was given over to the presentation of the work at the Yakima Indian Christian Mission. Mr. and Mrs. Dallas M. Rice addressed the convention for one hour, telling of the work they are doing. Then a caravan was organized and made the long trip of thirty miles out beyond White Swan to the eighty-acre irrigated farm where this work is located. It was announced at the morning session that the road supervisors had made arrangements to sprinkle the highway so that there would be little annoyance from dust to the guests who would make the trip. With appropriate western speed the long caravan made its way past the cherry orchards red with ripened fruit, and on past the grain and hay fields, and then into the heart of the Indian reservation. There they were received, refreshed and entertained in true Indian style. Ample time was given for the inspection of the grounds, the buildings, and the growing crops and fine dairy. All these

guests returned with information and inspiration which will greatly enhance the interest in this important work.

A Childless Child-Wife

As I looked up from the prescription I was writing, I saw a thin wistful face peering at me from the folds of the drab-colored scarf that covered her head. I glanced at the baggy topped trousers with tight legs, and at the long overblouse, and I knew that the woman was a Mohammedan. She stood at the door of the room, as a patient left, debating whether she dared to come in or to flee in terror from she knew not what.

I smiled at her reassuringly and told her to tell me what she wanted. She shyly slipped in and sat gingerly on the edge of her chair. She told me that she was having a cough and fever and then with tears running down her face she told the real reason why she had braved the terrors of the streets and had come alone to the hospital. She was only sixteen years of age and had been married two years. There had been no children and her husband and mother-in-law had

told her they were displeased with her and planned to bring another wife into the home.

Child that she was she well knew the misery and unhappiness which follow such a course. She pleaded "Couldn't something be done to help me?" It is difficult for us to realize such a situation yet it is not uncommon. A childless wife is the scorn of the family and the pity of the neighbors and is considered sufficient cause for a second marriage—and this wife was only sixteen years of age!

DR. HOPE H. NICHOLSON.

Bilaspur, India.



This emaciated young man of twenty was taken to Mungeli, India, hospital after suffering for six months with a disease of the intestines. The young man is seated on a blanket on one side of the yoke which the father bears, while the sturdy nephew is used as a balance for the twelve-mile journey. The mother carried the grain, lentils and cooking vessels on her head. Dr. Victor Rambo found the case too far gone for rapid improvement and as the symptoms did not subside immediately the young man insisted on going home.

Missionary Offerings Up to Par

The church at Jarvis College is composed mostly of faculty members and students; in spite of the so-called depression this church has kept its missionary offerings up to par. All departments of

the church this year have sent to the United Society \$314.27, and have paid for state work \$40.96. It sent to the Pension Fund \$25.00 and gave \$56.01 for local work, or a grand total of 436.34 for all purposes. Twenty-three members were added to the church during the year, and of these five were received by baptism.

The home department of the United Christian Missionary Society and the Texas Board of Jarvis Christian College have given President and Mrs. J. N. Ervin an extended leave-of-absence that they might sojourn in California for several months in an effort to restore President Ervin's health. They left Jarvis for Los Angeles late in July.

Hospital at Nantungchow Busy

Last year at Nantungchow, China, hospital there were 584 inpatients and 13,614 outpatient visits, with 673 surgical operations and teeth extracted from 252 persons. Twenty-five blood transfusions were made. The new nurses' home accommodates forty nurses and students. There were two graduates this year. Twelve lessons in first-aid and Red Cross work were given to 300 high school girls of the city.

Batang Helps Others

Echoes from the World Day of Prayer are coming in from far-away Batang. Mrs. Ogden writes: "Soon after the programs came Mrs. Duncan and I asked one of the Christian young women, an orphanage girl who is now a teacher in our school, to be the leader. We had to change the songs as we did not have time to translate the ones as given in the program, so we used songs we knew. We translated the program and had a number to take part. Mrs. Bare took a share and Mrs. Duncan, and Miss Young sang "Did You Think to Pray?" and played the organ for the service. We asked some to lead in prayer and told them what they were to pray for beforehand. Others read

In Memoriam

Mrs. Martha E. Fletcher, June 29, 1932, Rochester, N. Y. Active member of Church of Christ in Niagara Falls for nearly fifty years and for ten years member of Columbia Avenue Church, Rochester. Faithful member of missionary society and reader of *Missionary Tidings* and *WORLD CALL*.

Miss May Mavity, May 22, 1932, Wellington, Kansas. For years an active member and liberal giver to the church and missionary society. Mrs. Demma Mavity, June 11, 1932, Wellington, Kansas. Lifelong member of church and missionary society. Mother of Miss May Mavity.

Scripture passages and not one refused to take part.

"We asked the women to bring an offering and everyone brought something. The amount of the offering was \$15 Mex and we are sending it to help flood sufferers in China."

Chinese Young Womanhood Arrives on the Athletic Field

Our Coe Memorial Girls' School, where Miss Collins and Miss Wilkinson have been for so many years, has a record enrollment of nearly three hundred this term. They have just held their two-day field meet. Those of us to whom it seems only yesterday that the students could not be persuaded to participate in any sort of athletics and were fussed to death to appear before a mixed audience for the simplest sort of program, could scarcely believe our eyes as we watched those girls run off the 200-yard dash and play as pretty a game of basket ball as you ever saw.

LAURA LYNNE MAJOR.
Luchowfu, China.

Hidden Answers

What century-old Disciple church has recently been restored?

What per cent of Disciple churches are rural?

What are Friendship Folios? To what country do they go? Where can they be secured?

How are the Negroes of America affected by the present economic crisis?



World Day of Prayer in Batang

Station UCMS Broadcasting

WHEN Miss Mattie Burgess came home last year from India it was with the expectation that she would not return to that country. But the lure of India and of India's people has proved too strong and Miss Burgess is sailing September 12, at the request of the India Mission, to spend the remainder of her life there rather than here. Next year will round out forty years of service in India and while Miss Burgess will have the status of a retired missionary she will still be able to do much for India's women and her very presence will be a benediction and an inspiration to other workers.

Dr. John Clark Archer, professor of missions and comparative religion in Yale University and a former missionary to India, has been appointed to the new Hooper Chair of Comparative Religion by the Yale Corporation. Dr. Archer will also be curator of the university collection in comparative religion. He has been in Yale seventeen years.

With the new school year S. W. Hutton becomes acting registrar at Texas Christian University, Fort Worth, Texas, succeeding E. R. Tucker, recently deceased. Since severing his connection with the religious education department of the United Society several years ago, Mr. Hutton has been teaching New Testament and Christian worship and music in T. C. U., which work he will continue in addition to his new duties as registrar.

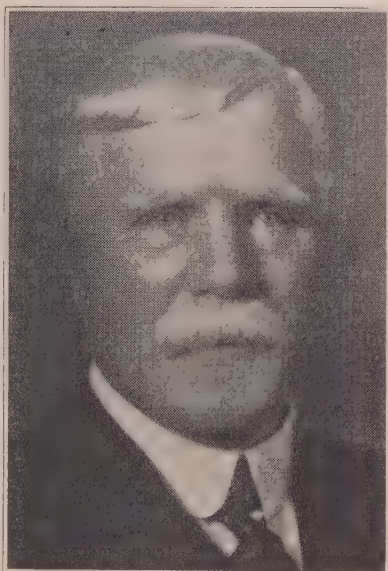
We learn that Dr. Ellsworth Faris, pioneer Congo missionary, and now professor of sociology in the University of Chicago, plans to revisit Congo after more than thirty years' absence. His mastery of the Lonkundo language is still a matter of conversation among the older natives around Bolenge and he has not forgotten that tongue. It will be a unique experience for a man like Dr. Faris to make a first-hand scientific study of a large body of Congo people without the aid of an interpreter. It will be remembered that Ellsworth Faris and Dr. H. N. Biddle sailed for Africa in 1897 and that Dr. Biddle died before a location for a mission was established. Later Mr. Faris arranged for the purchase of the Baptist station of Bolenge, a name which has come to mean much to Disciples everywhere.

Announcement is just being made of the appointment of Dr. W. S. Lockhart of Indianapolis as a member of the Committee on Worship of the Federal Council of the Churches of Christ in America. Dr. Lockhart will share the responsibility of representing the Disciples of Christ in this important Committee with Dr. Fred-

erick D. Kershner, whose appointment was recently announced.

His long-time study and writing in this particular field fits him in a peculiar way not only to represent the Disciples of Christ but to making a distinct contribution to this important Committee of the Federal Council.

Claude G. Large, pastor of First Christian Church, Emporia, Kansas, writes of the blessing to the church through the visit of Mr. and Mrs. Paul Kennedy and children, who have recently returned from the Philippine Islands. Mrs. Kennedy was the living link of this church during the eight years spent in the islands.



—Courtesy "The Christian-Evangelist"
John Wycliffe Black

John Wycliffe Black, leader of our British churches, who is coming to America to attend the Indianapolis Convention in October.

Two deaths occurred in Florida Christian Home during June, Robert G. Allen of Knoxville, Tennessee, who had been in the home since 1922, and Mrs. H. D. Murrill, who was taken ill while teaching the Shut-in Bible Class on June 12, which she had taught since 1924. Mrs. Murrill passed away the next day. She had been a great sufferer for years but was active in all religious services. It was through her efforts that a missionary society was organized in the home and she was its secretary for ten years.

At the Illinois Christian Home, Jacksonville, Mrs. Rhoda Waite passed away on June 22.

A message has just been received that John Wycliffe Black, president of the 1935 World Convention of Disciples of Christ, will sail September 28 from England for this country. He comes as a

fraternal delegate from the churches of England. He expects to remain in America about four weeks after the convention and plans are being made for him to travel widely during that time. This is his third visit to these shores.

Miss Adaline Bucher, who was formerly employed in WORLD CALL office, and more recently in the office of our mission in Nanking, China, is now secretary to Mrs. Pearl Buck, the author of *The Good Earth*. Miss Bucher has recently returned to America with Mrs. Buck, who is supervising the filming of her book. She expects to return to China at the end of the year's furlough in the service of her new employer. Mrs. Buck and her husband are missionaries under the Presbyterian board, and are stationed in Nanking. Mr. Buck is professor of Farm Economy in the University of Nanking.

Miss Joy Taylor of the Missionary Education office was recently called to the bedside of her mother, who underwent a serious operation in Gallipolis, Ohio.

Mr. F. M. Rogers of the Department of Benevolence is recovering after having been seriously ill at his home, following an operation. Recent word from him indicates that he expects to be back at work in a few weeks.

Mrs. Mildred H. Bernard, daughter of Mr. and Mrs. H. B. Holloway, was married on Saturday, August sixth, to Mr. Carlos Poste of Indianapolis. Alexander Paul of the Foreign Department performed the ceremony, which was held at the home of her parents. Mr. and Mrs. Poste expect to reside in Irvington, Indianapolis.

Mr. and Mrs. C. Manly Morton, missionaries to Puerto Rico, were visitors at Indianapolis recently. They had just completed a visit to California after arriving in the states. They expect to enter some good school for further study, but will spend the fall in field work. Both were in fine health, and full of enthusiasm about the great advances their work has made in recent months.

Professor Ellsworth Faris, mentioned earlier in these notes, was an office visitor recently. He intends to sail for Africa early in the fall. The research foundation which is sending him to Africa is supplying him with a device for recording the speech and the songs of the native peoples. He is carrying motion picture and still cameras and other devices to enable him to secure a complete record of Congo life. We are looking forward with interest to the article on his impressions which he has promised to write for WORLD CALL.

Helps for Leaders of Junior Groups

CHRISTIAN Endeavor societies and Mission Bands will find help in these two pages. They are not for the boys and girls, but for the adult leader. Once more we repeat that the materials in "Junior World" are essential to the program. These helps here are in the nature of interpretations of the leader's part in guiding the children and are not materials to be used by the children. "The American Family Tree" is the supplementary book which some leaders are using. The lesson on the Slavic peoples in America in that book will be the one to use. May we ask Junior leaders to call to the special attention of Primary leaders material such as appears on these pages this time, for that group. We do not have a page for the Primary group. We can but ask that when material for that group appears here, that the Junior leaders call the attention of Primary workers to it.—Grace W. McGavran.

Program Helps for Junior Meetings

September 11—Our Work in the Coke Regions

YOU have at hand your copy of *Junior World* for September 4, and in it you find that the first session of the month given there is the missionary meeting of the Christian Endeavor or Mission Band. You also find that there are several stories and articles on the work in the coke fields in the same issue. "The Coal Chute" is a story based on actual fact. Mr. Manley is doing a fine piece of work with the boys of the communities where he is working. We hope that all leaders will look up in the *Year Book* and make available to their groups the facts there given. "New Americans from Europe" tells something of the hopes and aspirations of those who come over. It also tells of their disappointments. The second-year Junior quarterlies, both teacher's and pupil's books, summer quarter (Bethany Graded Press), have a lesson on new Americans. Some of the third-year boys and girls might be asked to recall the lesson and report some of the things they learned there to the group.

When one considers how often there are reports in our daily papers of mine disasters, of riots, of disorders, of hunger and need at the mines, and when one realizes how meager is the work being done there by our churches, one feels the need of helping the Junior group to gain a sympathetic attitude toward those children whose only opportunity will be that given by the churches through such workers as Mr. Manley, and others who are laboring there. But it is not sufficient that the boys and girls should think about and talk about it. This is one of the places where there is opportunity for the kind of tangible thing to be done by Junior groups which is not always possible. Those boys and girls need reading material. The clubs can use them. They need the best that our more privileged boys and girls are reading. It would be quite possible to have a discussion about what we can do to make the club work better. The question might arise, Do they have books enough? Since money for equipment is practically non-existent, the answer is that books which are used must come from friends.

If the boys and girls would like to send some books, there is further opportunity

for discussion. What books are the sort that we want New Americans to have? What will help them love our country, enjoy it, be fair and square, and want to do the things which boys and girls over the country enjoy? The conversation will probably rule out the cheap type of book but include the better type of children's book. Each child may want to bring one book. Sometimes there are books which a child has outgrown, but which are perfectly good. The emphasis may be laid on well-bound and well-preserved books. At the same time a good book which has been read and reread may stand cleaning with a soft eraser and mending with tape. If the interest seems to warrant it, an extra meeting during the week may be held to collect and clean books, to wrap and pack them. If this cannot be done, the books may be brought the next time. But in that case it will be necessary for a committee to call up each one a few hours before the meeting to remind them about it. Boys and girls are too busy with present interests to remember things out of the routine. Sometimes it is worth the trouble of calling up, especially if the project is going to mean a good deal to the group.

September 18—A Junior Is Honest

This is a meeting which can merely skim the surface or which can change character, stiffening up the boy or girl who has needed, perhaps, a clear-cut presentation of what honesty really is. If the discussion is lively, and the group trusts the adult leader there will be contributions which will surprise you. It is just as well to put things positively. What are ways in which one can practice the quality of honesty? "Telling the truth" is obvious. Facing consequences is another way. Exaggeration can become dishonesty if used to deceive. Keeping still when one knows something to the advantage of another person is dishonest. There is the whole field of school work and of games. That had best be tackled from the point of view of what it does to one's own personality. Why not do Louise's problems while she does something for you? What does it do to your own ability to solve your arithmetic? Why not whisper the answer to John in spelling? What will it do to his desire to study if he knows you will help him out in a pinch? What would be an honest way for you and Louise to get together? Could each work the problem separately

and see which could get it done first, then compare answers and each prove his own sum until it came out the same? How about helping John? Could you hear him give that spelling lesson each evening or each morning before school so as to give him extra drill in it?

There is the question of honesty in money matters. The whole problem of correct change, of picking up loose change about the house, of spending one's Sunday school money for candy, of not paying a street car fare if the conductor doesn't notice.

There are the problems of "being on one's honor," at various times and seasons. How about cheating because no one is watching? What are rules for?

After all, all life is a question of winning within the rules. If we can get the Junior group to see that, we have given them something bigger than *thou shalt* and *thou shalt not* in connection with minor and individual instances.

September 25—What Can Our Society Do This Winter?

It is quite possible that your group is having its election at this time. Elections are chances for a serious study of what the group stands for and what it is attempting to do. Especially in a Junior Christian Endeavor and Mission Band where the development of leadership is one of the aims, a frank study of where the society is heading may be of use. Some suggestions of things which the group may wish to do are given in the *Junior World*. As adult leader you may wish to add certain practical considerations in connection with the organization itself.

For instance, what are the duties of a leader? Is there a right way of presiding and a wrong way? Does it help our worship if hymns are announced properly? At this point you might stop and let each of several children try announcing a hymn and getting the singing started. Certain principles will evolve. Probably the most effective way of announcing will be, "We shall now sing hymn number 35" (pause while the first ones are rustling pages)—hymn number 35 (pause till all have found it). We shall sing the whole hymn. (Pianist plays the first measure, and all start together on the first word.) But boys and girls must see that there is one way which leads to confusion and disorder and another which is clear and pleasant, and to have worked out some

sort of form of announcement will give them both efficiency and pleasure.

Are there other things we need to plan? What about music signals? What about introductions? What about reading things when we are asked to? What about applause after a hymn sung as a solo? What about courtesy to guests? What about whispering and laughing when someone is speaking? What about sentence prayers? What about business meeting? What about the looks of the room? You will see that there are many other things which may come up. You may note them as they are mentioned. It is better to pick out one or two which the group would like to work at improving and work hard at them for a month and then pick out another one or two. And so on through the year. This meeting is not a "New Year's Resolution" affair, but a blueprint for improvement of the society through the coming year. If your boys and girls analyze their points of weakness and decide what to strengthen first they will work at it with a will.

October 2—How Does Liquor Destroy Men, Women and Children?

The past few years have seen so much emphasis put on the matter of law enforcement and so much talk about the matter of crime resulting from the disregard of the Eighteenth Amendment that we have somewhat lost sight of what, after all, is the fundamental problem. What does liquor do to those who indulge in it? Does it have a place in this world of ours today where we are fighting disease, fighting accident, fighting poverty and hunger and need?

The question is not at all whether I have a right to drink if I want to and whether Bobby Howard's father and mother serve cocktails, or whether the neighbors across the street from Mary Anne are bootleggers and whether we ought to play with their little girl. The question to be discussed with the boys and girls is, What does liquor do to human bodies and minds and wills?

There is some material in *Junior World*. Your local W. C. T. U. can provide more. Again, however, we would suggest that in the discussion of attitudes toward the body and its being kept in finest condition which we find of value rather than an overload of information without any conviction on the part of the boy and girl that the thing touches them. Jesus was a fine example of rugged manhood. The American young man and young woman of today are the outdoor type, the kind who camp and row, climb mountains and dare hunger and thirst. The need of keeping the body we have fit, and of fighting to overcome our handicaps is one of our Christian duties. Liquor is one of the things we will not touch. There are other things such as drugs. There are ways of living, of acting, of being. Perhaps you will find that candy is the key to self-indulgence which will leave your fat boy

morally weak when the question of liquor comes up later.

Your problem, then, is to instill the principles of self-control. To make desirable the goal of strength of character as well as of body. To start or strengthen the habit of choosing the best.

The Privilege of Giving

ONE of our missionaries from Mexico, Miss Hallie Strange, of San Luis Potosi, has sent in a report which you will be interested in reading. She says: "For several months we had been putting centavos into our dog bank and by Children's Day he was so full, we had to open him with a knife, but the operation was successful and by using a little glue, adhesive tape and ribbon, we can have him for our faithful mascot for another year. There is sentiment attached to him. After all his experiences he looks rather lean to begin the new missionary year, but we hope to fatten him up during the coming months, for the children take a real delight in doing something to send the messages of Jesus to the little ones who have not yet heard of him. It is a privilege that should not be denied them even though most of them are so poor that it seems only natural that they should be receiving instead of giving.

"We witnessed another promising indication of the development of this spirit of service for others when last week various departments of the church and different individuals gave money to buy chairs, communion sets, lumber for benches, etc., for the little new church at Estancia. Without doubt, the development of this spirit of responsibility of evangelizing and helping others is one of our greatest needs and the surest means of accomplishing our task."

One sentence in it strikes one especially—the one in which she says, "It is a privilege which should not be denied them even though most of them are so poor that it seems only natural that they should be receiving instead of giving." When one considers the poverty of some of the children in our Sunday schools in Mexico one wonders that they can give anything, and yet Miss Strange is perfectly right in her feeling that to give is a privilege which cannot be denied rather than a burden which one is imposing.

This is September. Things have been at more or less of a summer "waiting-point" in our churches here at home. Many families were away and attendance in some parts of the country was light, in others heavier on account of summer visitors. But now is the time to plan for the work of this fall. In the matter of giving, especially, there are two special days for which it is a privilege to provide. They come rather close together—Thanksgiving and Christmas. In order to provide for them as we should like to, early September is none too early to begin thinking.

Those of you who have a duplex system of offerings in your children's work will find no especial difficulty. You will have the pleasure of being able to do educational work in helping the children see the great good that comes out of the sharing in which they are to have a part. Those of you who must so motivate a special offering as to build up at the last moment a desire to bring enough money to "reach your goal," or even where you aim only to let the children have a worthy share in the enterprise have a much more difficult time. Not because it is hard to raise the offering, but because your educational work must suffer from an undue emphasis on money in a few short weeks.

Would it not be possible instead, to plan a budget of giving for the two offerings, starting in September, and bringing weekly gifts which will be divided between the two offerings? It will give an opportunity for the older boys and girls in each department to do some planning and figuring. Take the amount given last year for each of the two offerings. Divide each by the number of boys and girls in the department at the time of the figuring. (If the promotion of third-year groups in October will materially affect your ratio of givers take that into account.) See what your average of giving for each child was last year for each offering. Then take the number of weeks in which you think you might promote the offering this year and divide the child's average by that, which will give you the amount each child would have brought each Sunday for a specified time in order to reach the amount. The figures will, in most cases, be absurdly small. Boys and girls who are figuring will need to be reminded of the number who never give anything, and of those who "forget." They may want to figure on what a real bit of sharing would mean for each child, and then they can fix up a chart showing what the offering would be if every child gave so much every week of the thirteen weeks (October to Christmas); how much it would be if three-fourths of the department gave; if only half had a share in the giving; if only a quarter were faithful to what they had undertaken. Then the department can set an aim and try to live up to it. At the time of the Thanksgiving offering each department would have to figure again as to the per cent of the aim which was being reached and then take that per cent of what would have been half of the offering and send it in as their share of the Thanksgiving offering.

Some groups like to make offerings visual. A two-column chart in which the amount brought in each week would be indicated in colors so that if the goal for one week were low it could be brought up the next week, would be one way of working it.

NOTE:—You will find a story based on the letter from Miss Strange in *Junior World* for September 4. It is called "The Dog Bank."

What, Where, When and How

More Valuable Program Helps

LAST month we passed on to those planning programs on the North American Indian, some vitalizing program helps by Mrs. Mayme Garner Miller of Houston, Texas. In this issue we continue her plans. December is a World Peace Program, but the six programs from January to June are all to be on China. Here they are:

December—Peace

Worship: Luke 2:10-14. Speaker carries the open Bible and a large red candle, lighted. Gives Scripture from memory. (See WORLD CALL for additional material.)

Presentation: Use regular program materials, making the round-table conference as realistic as possible.

Special Feature: Lighting the Tree of Peace and Good Will. Have a table-size Christmas tree in front of the room. At the close of the program have ten people come forward from the audience, one by one, each with a tiny lighted candle which they place on the tree, stating their suggestions for bringing about world peace. Suggested topics: Education, Christian Living, Organized Support of Peace Programs, Ideals of Private Citizens, The Church at Work for Peace, Abolishment of War Minds, Confidence in Each Other, Re-education of Statesmen, Social Leaders and Private Citizens, Changed Public Opinion, An Effective World Peace System. Close with the singing of verse 4, "God Save America."

JANUARY—Chinese Spectacles

Decorations. Chinese lanterns, strings of imitation firecrackers, birds in round cages, hanging flower baskets, chrysanthemums and fruit blossoms, dish garden scenes, etc.

Make a "ding-dong," a musical gong for calling the meeting to order. Use a large kettle lid, painted attractively. A child's wooden top, with tassel attached, will serve as the knocker. (See illustration, p. 18, *Chinese Ginger*, by Miller.)

Leaders in costume. As each takes platform, she bows to the left and the right. The leader greets them by clasping the left sleeve with the right hand and lifting the arm as high as the forehead while she makes a profound bow.

Program. Leader introduces the presentation by saying that the group is to view China today through a pair of magic Chinese spectacles which she has been able to secure (produces huge cardboard spectacles). As each succeeding speaker comes forward, she is introduced in this manner:

"My Chinese spectacles now reveal the work of our church in China. . .

"These magic glasses, if we look closely, will now open to us the magic scene of a 'Station Council' in the Celestial Kingdom. . .

"Again our Chinese spectacles open to us new vistas. . . etc."

FEBRUARY—School Days

"Ministry Through Our Schools."—Begin the school days theme after the worship leader is finished. Presentation leader is teacher.

Roll Call.—Ask for written excuses for absences and explanations for tardiness.

Memory Work.—Favorite Scripture verses.

Geography Lesson.—Map talk and questions, using wall map of China. Order from U. C. M. S. 60 cents.

Art Lesson.—Use teaching pictures on China. U. C. M. S. 8 for 50c.

Expression Lesson.—Use dramatization supplied with leaflets.

Visitors.—Other talks arranged for in the regular program can be introduced here. Let them knock at the door, be admitted, and invited to say a word to the "class."

MARCH—Aladdin and His Lamp

Aladdin, through the use of his magic lamp, produces such scenes as are provided for in the leaflets—dramatization, dialogue, impersonations, etc. Call attention to the fact that Aladdin is a native of China even though we happened first to hear of him by way of the *Arabian Nights*. He should be in Chinese costume. At the opening of the program have someone tell the old story of Aladdin and, as the story ends, the stage curtains are parted and Aladdin enters, carrying his lamp. He will explain that by virtue of his magic lamp, the guests will be transported to China, and requests everyone to be perfectly still as he goes about conjuring up the distant scenes.

APRIL—Turning the Leaves of a Book

The Presentation leader enters carrying a huge book labeled "China," and is seated at a table to one side of the platform. (Use a large wall paper pattern book.) She starts turning the pages and musing on interesting facts noted. Suddenly she observes a fascinating story of "When Mother Was a Girl," and asks audience if they wouldn't like to hear it. Dramatization follows. Next, she comes to a section of Chinese prayers and these are then presented. Lastly, the group of monologues are discovered and the speaker, as pictured in the book, is introduced to the audience.

Hand out miniature books made from folded paper and ask each member to

write there one interesting fact she has discovered about China. Pass these around during the luncheon hour.

MAY—Lady Lotus Blossom Entertains
(An out-of-door meeting, preferably on a lantern-hung lawn.)

Hostess in Costume

Lotus-shaped invitations, cut double, are sent out by the hostess.

Refreshments: Salad course and tea. To make salad: A little orange, pulled apart, unbroken, water-lily fashion, and placed on lettuce leaf. Whipped cream heaped up in center with nuts.

Program: A Chinese story-teller in costume who tells "The Modern Love Story" (See leaflets.) A dramatization, and the closing talk. This talk, "I Am Glad My Mother Was a Christian," should be given by Lady Lotus Blossom herself. An exhibit of Chinese needlework and curios. Note: Hostess must observe all the proprieties of a cultured lady of China. (See p. 8 *Chinese Ginger*.)

JUNE—A Radio Program

Have a real radio. Dial a few seconds, securing bits of actual programs before locating one on China. The playlet can be introduced as television.

Additional Features Through the Year

Make Indian scrapbooks and Chinese scrapbooks.

Present charades on book titles in your library.

Sponsor one evening with China, using slides from the U. C. M. S. (Carrier charge will be about \$1.25 one way.)

Produce the play, "Color Line." 25c, U. C. M. S.

Put on "A Wheelbarrowful of Life." 15c (A dramatization of modern industry in China).

Secure wall maps, snapshot picture sheets and other helps suggested in your Year Books. (See Circle Year Book also.)

Work out a dramatization on the hymn: "In Christ There Is No East nor West."

Make Chinese flags.

Present book reviews (using latest books on Chinese and Red Men).

Special Features on Stewardship

Present a chapter each month from *Stewardship in the Life of Women*, by Wallace.

The Woman with a Little Room (speaker carries picture of an old-fashioned home).

The Woman with a Needle (speaker carries handwork and sewing basket).

The Woman with a Costly Offering (carrying a cruse of perfume).

These First Americans

A FULL-blooded Indian girl was graduated from a high school near her own home in Oklahoma and came to Denver to enter college. In a really worthy way she is one of the most popular girls in her college. One evening she and a friend were looking out across the beautiful plains of Colorado and the white girl asked her, "How would you have liked to live here when these plains swarmed with Indians?" The Indian maiden replied, "Oh, I think I should have liked it." Not until then had the white girl thought of her friend as an Indian though she knew the fact. Many unacquainted with Indians of any sort are dumbfounded to find this girl, in her habits of life and thought, just like other girls unless it is that she is better mannered than the average white girl of even some of our best families.

The writer was in an Indian home—it really was a home—in which good English was spoken by all members of the family. One daughter had graduated from the local high school, while another was a junior in that same school. They were entirely clean and wholesome. Being asked where they attended church, they replied, "Nowhere." A little further conversation elicited from them the statement that they had never been inside of a church because they had never been invited. It was in a town of about 2,000 population, with two evangelical churches. This story is not about dirty camp Indians but about two fine, clean girls who had gone to school for several years with white boys and girls and had done their school work with credit. Despite this, their neighbors seemed to look upon them as somewhat other than human. In talking with their father as to why white men were trying to block certain plans for the betterment of the Indians of that community he gave as the reason, "Oh, the average white man does not consider the welfare of the Indian any more than he does that of a jack rabbit."

An Indian girl was about to graduate from a great eastern university. One of her professors complimented her upon her unusually high marks and said, "How is it that you, being an Indian, do such excellent work?" Her reply was, "Why shouldn't I?" The embarrassed professor could only stammer, "Why, yes—why shouldn't you? I had never thought of it that way before."

The whole point is this: We can never appreciate the Indian, nor enter into sympathetic and helpful relations with him, until we cease to look upon him as other than a real human being—undeveloped, perhaps; but remember that his retarded condition is due to the abnormal conditions under which overwhelming numbers of white neighbors have compelled him (legally or otherwise) to live.

Some students of this subject declare that never have there been since Europeans came to settle here more than about half a million Indians at one time in what is now the United States. It would

THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By P. H. Graham

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.



How Much Do You Need?

If you need money I know you will be interested in the wonderful opportunity this man has to offer you.

He is President of a large million-dollar manufacturing company. He started a few years ago with an idea. It was this. He said, "I will share the profits of my business with the folks who help me." His business became tremendously successful. And today it is still growing. Right now he needs 300 men and women in all parts of the country. He needs someone in your section to help handle increased business. To everyone who comes with him he guarantees a fair, square deal and an amazing opportunity to make money in pleasant, dignified work.

This offer not good outside of U. S.

seem a strange commentary (if not a severe indictment) of our relations with this relatively small number of Indians that since 1820 we have assimilated about 20,000,000 foreigners into our national life and have failed to do the same with these First Americans.

BRUCE KINNEY.

The Women at Work

A FEW years ago some Christians in Northern India started the special week of evangelism movement. Since then it has spread throughout the country. This is the third year we have had the evangelistic campaign in Damoh linked up with the movement as a whole. During the week the Christians spend much time in prayer, give time for special work, such as selling Gospels, and giving personal testimony for Christ. Of course it is hoped that the special effort will not be confined to one week but will inspire all of us for service throughout the year.

Will \$40 a Week Help You?

You don't have to invest any capital. He has taken care of that. You don't need any experience. He tells you the few things you need to do in simple, plain language. I'll be surprised if you don't make \$25 to \$35 a week for a few hours of your spare time. If you want to, you can stay on with him permanently. Your earnings will be in proportion to the time you can devote. I know of people who make anywhere from \$40 to \$100 in a week.

Your Income Can Start At Once

I sincerely ask you to fill out and mail the coupon. You don't obligate yourself or risk anything. You will receive complete instructions by mail. You can start right away and have the money you need coming in. It will certainly pay you to give this a trial. By all means, get the details. Just put your name and address on the coupon. Mail it today.



Albert Mills, President,
475 Monmouth Ave., Cincinnati, Ohio.

Yes, I want to make money. Without cost or obligation, send me full details of the wonderful opportunity now open in my locality.

Name.....

Address.....

(State whether Mr., Mrs., or Miss. Write plainly.)

The response of the Christian women of Damoh has been very fine indeed this year. Before the beginning of the special week of evangelism I went to see every Christian woman except three (whom I knew would not be interested) and made three suggestions. These were that each of us use ten or fifteen minutes each day in special prayer for those who would work and also for the non-Christians who would hear the message and buy the Gospels; that the Christian women would sell the Gospels, and that each of us do some special evangelistic work. I was delighted with the response. All of the women except one promised to pray; thirty-six women took Gospels to sell and thirty-four volunteered to work.

We hoped for good sale of Gospels but the result surprised us. The Christian women sold 584 Gospels and one Bible.

Several Christian men showed magic lantern pictures and reached many people in that way.

ANN MULLIN.

Damoh, India.

Then and Now

Conservation...

Our people should consider that when their business is placed with this house they will secure the finest material and will have a share in building up their own institution.

This is a brotherhood enterprise. It came from the thought of the brotherhood, having been approved by three successive National Conventions.

Following this call, Mr. R. A. Long made a gift of \$404,307.95 for the founding of the institution. He answered this appeal just as he has answered other great claims of the brotherhood.

The affairs of the institution are administered by a board of thirteen trustees. Part of the earnings are used for expanding the plant for wider service, and the balance is distributed among other brotherhood interests.

Every order that is sent here adds that much to the volume of business, enabling the house to extend its facilities and to increase its appropriations for other brotherhood causes.

The greater number of our churches and Sunday schools want the brotherhood work to increase. Would it not be logical for all these to place all their business with this house?

Distributions to other agencies of the brotherhood amount to \$176,635.00.

CHRISTIAN BOARD OF
PUBLICATION

St. Louis



Woman's prayer meeting, Nanking, China

SOMETIMES we are discouraged but when I think of the difference between the time when I came to China and now I see there is much to make us feel the work is worth while. When I began work in Nanking we did not have a woman in the church, but now we have some splendid men and women who are helping others to understand the Bible and the lives of many are counting for good. The seed that has been sown these years is bringing forth fruit.

I cannot imagine anything that can make me happier than I was this afternoon as I listened to the women in our woman's prayer meeting and talked with them after the meeting. If anyone at home does not believe in missions, I wish they would come out here and get acquainted with these friends. I think it would be impossible to find a group of more earnest followers of Christ.

In the meeting of which I speak, Mrs. Hsia, matron in the nurses' home at the

hospital, led. She used the twenty-third psalm as her text and gave a good talk. Several led in prayer and a number gave talks. One earnest woman used a Chinese tune and sang the twenty-third psalm. She said she could testify that the Lord's promise "though I walk through the valley of the shadow of death, thou art with me," is true, and told some of her experiences. Only one of the twenty-four women present was not a Christian—Mrs. Chen, a relative of one of the other women. Some years ago Mrs. Chen's husband went blind. She made a vow that she would become a vegetarian and worship the idol if her husband could be healed. Dr. Butchart removed the cataract from his eyes and he has been able to see well ever since. A number of the women advised Mrs. Chen to give up her vow and trust in Christ, but she has not yet decided that she can do this.

EMMA A. LYON.

Nanking, China.

Friendship Folios for China

THE Department of Education of the Republic of China has recently informed the Committee on World Friendship Among Children that it will be glad to cooperate in a friendship project by American children for those of China and that it is prepared to receive and distribute to the schools the friendship symbols.

The Committee is therefore announcing the fourth friendship project and invites cooperation by children (and their leaders) in church and day schools and by young people in various organizations and societies. This project, like those preceding it—Doll Messengers of Friendship for Japan, Friendship School Bags, for Mexico, and Friendship Treasure Chests for the Philippine Islands—is designed to promote mutual understanding, appreciation and good will between our

children and those of other lands. The Committee, instituted by the Federal Council of Churches in 1925, is comprehensive in its make-up and includes Protestants, Catholics and Jews.

The good-will symbol for this fourth project is to be a Friendship Folio. It will contain messages to the children and teachers of China, pictures which children love, large enough for framing and hanging on the walls, many smaller pictures clipped by our children from illustrated magazines, and also snapshot photos of the senders and their friends, homes and schools.

The Friendship Folio will have artistic designs on the front and back covers and can enclose twenty or thirty of the pictures clipped by our children. The cost of the Folio (postpaid) is 60 cents. It may be secured from the Committee at 287 Fourth Avenue, New York, N. Y.

Receipts for One Month Ending July 31, 1932

United Christian Missionary Society From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$3,635.82	\$1,468.14*	\$165.00	\$187.00*
Sunday Schools	1,915.59	1,745.85*		8.00*
Christian Endeavor Societies	184.29	38.10		
Missionary Organizations	3,044.35	1,084.90*		230.72*
Individuals	768.91	783.59*	63.26	28.26
	<u>\$9,548.96</u>	<u>\$5,044.38*</u>	<u>\$228.26</u>	<u>\$397.46*</u>

From Miscellaneous Sources

Bequests		\$ 250.00*		
Interest (U. C. M. S.)	\$2,163.88	1,145.91*	\$137.50	\$ 137.50
Interest (Old Societies)		847.45*		
Gifts from Old Societies				
Home Missions Institutions	65.00	157.50*		
Benevolent Institutions				
Foreign Field Receipts				
Annuities			600.00	1,200.00*
WORLD CALL Subscriptions and Advertising	1,171.95	581.06*		
King's Builders		91.84*		
Literature	1,915.16	1,106.41*		
Miscellaneous	2,905.34	809.18	60.43	11.15
	<u>\$8,221.33</u>	<u>\$4,989.35</u>	<u>\$797.93</u>	<u>\$1,051.35*</u>

*Decrease.

The Missionary Register

Missionaries Arriving From the Field

- Mr. and Mrs. Ira D. Crewdson, Japan; sailed from Kobe, July 28. To arrive New York latter part of September.
- Mr. and Mrs. K. C. Hendricks, Japan; sailed from Kobe, July 28. To arrive New York latter part of September.
- Mrs. George E. Mosher, Africa; left Matadi, July 1. Probably reach New York early in August.

Missionaries Returning to the Field

- Miss Mattie Burgess, India; New York, September 12, S.S. "City of Harvard," American Indian Line.
- Dr. and Mrs. Kenneth W. Bonham, India; New York, September 12, S.S. "City of Harvard," American Indian Line.
- Mr. and Mrs. D. A. McGavran, India; New York, September 12, S.S. "City of Harvard," American Indian Line.

Indianapolis Convention Reduced Railroad Rates

APPLICATION has been made by the undersigned to the various Railroad Passenger Associations for reduced railroad rates to the International Convention of Disciples of Christ, to be held in Indianapolis, Indiana, October 12-16, 1932. Thus far, the Central, New England, Southwestern, Transcontinental, Trunk Line, and Western Passenger Associations in the United States and Canadian Passenger Association (Eastern Lines) in Canada have granted the following reduced rates to the Indianapolis Convention under the conditions outlined:

- Using the same route in both directions—fare and one-half the round trip.
- (Applicable in Central, Transcontinental, New England, Trunk Line, and Western Passenger Associations territory.)

Going by any authorized route published in one-way tariffs, and returning via any other authorized route pub-

lished in one-way tariffs—round-trip fare will be computed by using one-half of the round-trip fare (that is, half of the $1\frac{1}{2}$ fare) from starting point to Indianapolis applying via route used on the going trip, *plus* one-half of the round-trip fare (that is, half of the $1\frac{1}{2}$ fare) from starting point to Indianapolis applying via route used on the return trip. (Applicable in Southwestern Passenger Association territory)—going and returning same route, or going by any authorized route and returning by any other authorized route—fare and one-half for the round trip.

The rate granted last year for travel via diverse routes was based on a fare and three-fifths for the round trip, consequently the rate granted for travel by diverse routes this year is more liberal than that of last year.

The selling dates for all reduced rate tickets will be October 8-14 in the territory of all of the Passenger Associations named, except as follows:

Individual Cups

Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover \$9.00. Glasses \$1.00 dozen. Collection and Bread Plates.



THOMAS COMMUNION SERVICE CO., Box 488 Lima, O.

Men and Women Wanted

Here is nice, pleasant work for you to do part or full time. We want general agents in every city to appoint religious and fraternal organizations and individuals to sell our Christmas Card and Christmas Dressing assortments. An opportunity for the right people to earn big money. We distribute from 87 different cities from Maine to California.

For full information write the

COLONIAL BEAUTY STUDIOS, Inc.
395 Dwight St. Springfield, Mass.

THE COLLEGE OF THE BIBLE

Lexington, Kentucky

TRAINS FOR CHRISTIAN LEADERSHIP

Write for catalogue and information

October 7-13—Colorado (except Julesburg)

New Mexico
Wyoming
Oklahoma
Texas

October 6-12—Arizona

British Columbia
Idaho
Montana
Nevada
Oregon (except via California)
Utah
Washington (except via California)

October 5-11—California

October 4-10—Oregon (via California)

Washington (Vancouver to Seattle inclusive via California)

To obtain these reduced rates, an identification certificate must be obtained from the undersigned and presented to ticket agent on any selling date at which time purchaser should indicate to agent whether he desires to use the same route in both directions or diverse routes for the return movement from Indianapolis. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed, stamped envelope.

H. B. HOLLOWAY,
Transportation Secretary.
Missions Bldg.
Indianapolis, Ind.

The Last Page

Learn the Language

What is a sleeper?

1. A sleeper is one who sleeps.
2. A sleeper is the name of a carriage on the railroad on which the sleeper sleeps.
3. A sleeper is a tie that holds the rails on which the sleeper runs while the sleeper sleeps.

Checking Up Expenditures

I bought gasoline, I went to the show;
I bought some new tubes for my old radio;
I bought candy and peanuts, nut-bars and ice cream.
While my salary lasted, life sure was a scream.
It takes careful planning to make money go 'round;
One's method of finance must always be sound.
With habits quite costly; it's real hard to save,
My wife spent "ten bucks" on a permanent wave.
The Church came 'round begging. It sure made me sore;
If they'd let me alone, I'd give a lot more.
They have plenty of nerve; they forget all the past,
For I gave them a quarter the year before last!

—The Canton Christian.

The Source of Our Troubles

At last we've discovered the source of all our troubles and are going after it. It's the bootlegger. Everybody, Republicans and Democrats alike, are just furious at the bootleggers. It seems they've ruined the youth of the country and even slightly impaired the grown-ups. It seems they tie people and pour liquor down them and charge them outrageous prices which really should be going to the government. There's nothing to do about it except repeal prohibition and let people do their own pouring. But don't worry about that point either, because after the Eighteenth Amendment is repealed, nobody is going to drink any more. Nobody really likes liquor anyhow, they've just been drinking it to annoy the government. What they want is temperance education. We've all just been downright lonesome for temperance ever since the Eighteenth Amendment forbade it. So when it's repealed everybody who has been wearing that sign, "Repeal the Eighteenth Amendment," on his car, is going to take it off and put up another one, "Join the W. C. T. U." —The Press Pussy in "The Woman's Press."

"I Live In—"

"I do not live in Goshen—
I eat here, sleep here, work here;
I live in Greece,
Where Plato taught
And Phidias carved
And Epictetus wrote.

"Think not my life is small
Because you see a puny place.
I have my books, I have my dreams;
A thousand souls have left for me
Enchantment that transcends
Both time and place.

"And so I live in Paradise,
Not here."
—Edgar Frank in "The Christian Advocate."

Weary

I wish I was a little rock,
A-sittin' on a hill,
A-doin' nothing all the day,
But just a-sittin' still.
I wouldn't eat,
I wouldn't sleep,
I wouldn't even wash,
I'd just sit still a thousand years
And rest myself, by gosh!

"Those were the good old days," said a ten-year-old the other day. "When a fellow is six or seven years old he has the best times. After that—well, everybody pays too much attention to you. I wish I was young again."

Recipe

Take one large, grassy field, one-half dozen children, two or three small dogs a pinch of brook and some pebbles. Mix the children and dogs well together and put them in the field, stirring constantly. Pour the brook over the pebbles; sprinkle the field with flowers; spread over all a deep blue sky and bake in the hot sun. When brown, remove and set to cool in the bathtub.

"On the London Express"

By Barbara Madison Tunnell

Some day shall I, too, sit in trains and sleep,
My head, like hers, rolling from side to side,
And I, a snoring, heavy huddled heap,
Though the green downs of Kent lie low and wide?
Though Winchester is somewhere to the west,
And Oxford not two hundred miles away—
Some day shall my head bob against my breast
As I go up to London town in May?
Some day shall I, too, doze complacently
When Canterbury's towers are looming near,

When I shall see Stoke Poges presently
And Hampton Court and Maidenhead
and Shere?
Shall I, outwitted, too, by time, some day
Nod as I ride along the Pilgrim's way?

Poison Ivy

When I get a bad attack of poison ivy, the most irritating thing that can be said to me is, "I should think you would know the leaves." Know them? I'd know them if they were festooned around the gates of heaven or draped around the great white throne, and I'd go elsewhere. I do not go to poison ivy. It comes to me. It hides in grass where wild strawberries grow. It conceals itself under woodbine or wild clematis. It lurks among the wild raspberries. It comes to me on the coat of the neighbor's dog. It seats itself on my shoelaces or the bottoms of my trousers. There is only one sure prevention for me, and that is scrubbing with coarse soap on my return from every trip into the thickets, and I have about decided to wear rubber boots so that my shoes and my clothing cannot touch it. For two weeks, poison ivy has been cavorting between the fingers of my writing hand. If my adjectives seem too lurid, those who are subject to poison ivy themselves will forgive me.—Editor, *The Christian leader*.

"I really think my poem should be published in your paper."

"Why so?"

"Because I am an old subscriber."

"My dear friend, we have a number of other old subscribers. Their feelings must be considered."—*Christian Science Monitor*.

India is the home of magicians. Nearly every man there is interested in magic. Gandhi, however, is said to be an exception—he has no place to hide the rabbit.—*The Congregationalist*.

"Keep your eye on the Chevrolet," says one ad. "Keep both eyes on the Ford," says another. "Keep your eyes on the Studebaker," says still another. G. W. E. tried to follow this advice crossing Main Street yesterday and was hit by a Buick, not having any eyes left to keep on it.—*Buffalo News*.

Alex: "Just coming from the bank? So ye have money to put away?"

Donald: "I didna put money in th' bank."

Alex: "Then ye drew some oot, or borrowed?"

Donald: "Nae. Neither."

Alex: "Ah, weel, an' what did ye there?"

Donald: "I fillit my fountain pen."—*The Congregationalist*.



Circulation Department Passes Milestone

CLUB OFFER
GATHERS IN OVER A
THOUSAND NEW
FRIENDS

The above picture of the Circulation Department of "World Call" was taken when the first thousand new friends were added to our subscription list. Mrs. L. Madge Smith, Circulation Manager, who sits in the center of the group, and Mrs. Alpha Richardson, her secretary, are looking at the club orders which put the list over the one thousand mark. Miss Clara Dieckmann, who has charge of entering these subscriptions, has just brought in the morning mail, which is increasing every day.

As this goes to press, two hundred thirty-five club orders, totaling 1338 subscriptions have been received. "World Call" secretaries are meeting with an unexpected welcome as they tell their friends

about our special club offer to new subscribers, "World Call" for one dollar a year, in clubs of five or more.

WORLD CALL SECRETARIES, 3927 of you, THIS IS YOUR CHANCE! If only half of you send in clubs it will mean ten thousand new friends for our magazine. THINK WHAT THAT WOULD MEAN! Let us act today. The time is slipping away. Send the clubs in promptly. Carry out that resolution to introduce this splendid magazine into every home. Your opportunities are still big so long as any members of your church are not "World Call" subscribers.

Old subscribers! While we are securing these new friends we cannot continue unless our old friends stand fast. We must depend on your continued loyalty. SAY IT WITH RENEWALS!

Subscription Blank

Enclosed find \$_____ for which please send "World Call" to the following:

Name _____

Street _____

City _____

State _____


Church _____

If this remittance covers a club order please list the names and addresses of the new subscribers included in the club on a separate sheet.

ALL THE CHURCHES ALL TOGETHER

Exalting the Ministry of the Gospel

"THE WEEK OF THE MINISTRY" OCTOBER 2-9, 1932

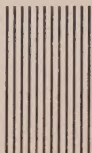


A UNANIMOUS hearty effort on the part of all of us to see that every church has a minister and every minister a church.

A UNITED simultaneous observance of the week to exalt the ministry of the gospel.

A FULLER fellowship of all the churches in the holy responsibility that is ours for the men of God who have served long years in the ministry and are in need.

A spiritual impetus and uplift at the start of the fall program



PENSION FUND OF DISCIPLES
OF CHRIST

Chamber of Commerce Bldg.

Indianapolis, Ind.

